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ABSTRACT

This bibliographic project sought to identify and summarize recent material on Ethnic Studies in higher education and to determine the state of the art or trend of these studies. Ethnic studies refers to Asian-American, Black, Chicano, Indian and Puerto Rican Studies, as well as to white ethnic studies such as Polish-American and Jewish Studies. Most material listed is arranged by ethnic group, and alphabetically by author within subject categories. Cumulative alphabetic and title indices are included for ease of reference. (Author/HS)

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ETHNIC STUDIES IN HIGHER EDUCATION

State of the Art and Bibliography

by

Winnie Bengelsdorf

Assisted by

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and
Louise Vrande

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THE NATIONAL ENDOWMENT FOR THE HUMANITIES

The findings and conclusions do not necessarily
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August, 1972

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PURPOSE AND METHOD

This bibliographic project sought to identify and summarize recent material on Ethnic Studies in higher education and to determine the state of the art or trend of these studies.

Definitions

Ethnic Studies as used herein refers to Asian-American, Black, Chicano, Indian, and Puerto Rican Studies, as well as to white Ethnic Studies such as Polish-American and Jewish Studies. Some Ethnic Studies programs cater to a particular ethnic group; others, termed multi-ethnic refer to several groups or present cross-cultural studies. Black Studies is used to include Afro-American Studies. Chicano Studies is used to include Mexican American Studies. Indian Studies refers to American Indian and Native American Studies. Asian-American includes Chinese and Japanese Studies. Ethnic Studies does not refer to higher education international programs, such as Russian Studies or Southeast Asian Studies.

Method

The material listed was collected between April and July, 1972, based on requests to over 200 higher education institutions, ethnic associations, government agencies, publishers and libraries. The ERIC Clearinghouse on Higher Education of the United States Office of Education provided a search and print-out of some material included. ERIC summaries used are indicated, with their ED numbers.

In addition, the following sources were checked: American Council on Education Library; District of Columbia Library; Bulletin of Bibliographies; ERIC Current Index to Journals in Education; ERIC Research in Education; H. W. Wilson Bibliography Index; H. W. Wilson Education Index; Library of Congress Current Periodicals and Newspapers; Reader's Guide to Periodical Literature; Smithsonian Science and Information Exchange, Inc.

The following office files were also used: African Bibliographic Center, Inc.; American Association of State Colleges and Universities; Black Information Index; National Association of State Universities and Land-Grant Colleges; United States Office of Education (Office of Special Concerns); and the Puerto Rican Research and Resources Center.

Grateful acknowledgement is given to these and other contacts who provided much information. Given the extremely short time period, not all material could be annotated. However, titles are provided for relevant material. Some ethnic groups are better represented than others in this bibliography, since documents are listed which were recommended, available and submitted in response to requests.

Arrangement of Material:

Most material listed is arranged by ethnic group, alphabetically by author within subject categories, with appropriate headings, as shown in the Table of Contents. However, survey data is listed chronologically to aid drawing conclusions about trends. Separate sections on both teacher training and white ethnic entries are arranged by ethnic group. Documents are cross referenced when necessary. Items are numbered separately and consecutively for each section with letter prefixes: A for Asian-American; B for Black; C for Chicano; I for Indian; M for multi-ethnic; PR for Puerto Rican; W for white ethnic; TT for teacher training; E for minority enrollment; and O for minority opportunity. Generally, the use or non-use of hyphens (as in Mexican-American) follows the pattern of the original author. Lists provided for ethnic periodicals and reference sources are selective rather than exhaustive.

Institutional lists showing colleges and universities offering Asian-American, Black, Chicano, Indian, multi-ethnic, Puerto Rican, and certain white ethnic courses are included. These lists were compiled from every available source, other than college catalogues which were not reviewed. When known, the lists indicate which programs offer minors, majors, and degrees. It is important to note that, since no original survey of institutions was conducted and since no massive survey of all higher education institutions was uncovered, these lists may be incomplete. They are offered as a "beginning" toward compilation of a more comprehensive list.

Cumulative alphabetic author and title indices are included for ease of reference.

Additions and corrections will be welcomed.

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STATE OF THE ART

Given the lack of comprehensive survey data which would indicate trends in Ethnic Studies, one must rely on:

.....views of the experts on the status of ethnicity and the role of higher education in Ethnic Studies;

.....evaluations of social, legal and educational factors which might influence directions in Ethnic Studies; and

.....reviews of available survey information.

By almost every measure used--numbers of courses offered, survey data, comments and predictions of most experts, general societal conditions--it can be concluded that Ethnic Studies is a continuing and growing field in higher education.

The following pages present the justification for this conclusion.

Views of Experts on Ethnicity

Although factors such as recency of immigration and geographic area may influence ethnic consciousness, the authors quoted agree ethnicity is on the upsurge.

"The questions of group identity, ethnic succession, separatism, cultural pluralism, integration, and assimilation have a new urgency. Further analysis and planning for viable and constructive outlets of group identification could aid in finding the way for new yearning on the part of many people for 'community' to be expressed. Community can develop into a flowering of the American dream, releasing the richness of a variety of buried cultural forces. On the other hand, if group chauvinism is allowed to fester on the level of the lowest common denominator of group conflict and overly aggressive selfish group interest, it could fragment and destroy our nation."

Irving M. Levine, "Government's Role in Meeting the Needs of White Ethnic Citizens" (N.Y.: National Project on Ethnic America, November, 1969), p. 7.

"Nowadays one sometimes feels the sociological script is being played deliberately backward. . . Carrots, leeks, onions, turnips pop abruptly out of the broth and into the chef's embarrassed hand. . . .the melting pot seems to be unmelting."

C. L. Sulzberger, "Running the Film Backward," The New York Times, April 2, 1972.

"There are now, according to government and social agencies, at least 50,000,000 persons in the U. S. in families with incomes between $5,000 and $11,000 a year and within three generations of their European roots. Spokesmen for those agencies say that unless that mass of people is understood--and remedies found for their real grievances--the polarization that now exists will pull the country beyond the breaking point."

Kevin Lahart, "Ethnics '71: What Happens When the Melting Pot Fire Goes Out," Newsday, June 5, 1971.

"The Melting Pot has not melted. . .ethnic and minority peoples differ in their life styles from those of middle class America. As a matter of fact, the last ten years has seen what can be called an 'ethnic renaissance.' Following the thrust of the Blacks to assert their self-identity and culture, the Indians, Mexican-Americans, Puerto Ricans and those of immigrant stock have brought their cultural uniqueness and their accomplishments to the fore. . . .there is pride in being 'different' and there may well be considerable merit in remaining somewhat non-engaged with a majority culture plagued with war, economic depression, crime and racism."

Norman Lederer, Director, University of Wisconsin Ethnic and Minority Studies Center, November, 1971.

"'Melting' was everyone's goal. Step right up; jump right in; swim around a little and you'll come out right--spelled white."

Frances Castan, "Ethnic Studies: Out of the Melting Pot," Scholastic Teacher (April, 1972), p. 8.

"In 1970, 544 newspapers and periodicals in forty-four different languages were published in the United States, in addition to the 158 dailies, weeklies, and monthlies intended exclusively for the Black community. Their combined circulation runs in millions, and reach a regular readership of perhaps 40 to 50 million. If religious affiliation denotes cultural difference, then the 160 Catholic and Jewish periodicals, expressing viewpoints of 48 million Catholics and six million Jews, distinct from the Protestant majority, make the cultural diversity of American society even more dramatically ostensible."

"Cultural Democracy," Report of the 1970-71 Michigan Project, Improving State Leadership in Education.

"American society requires destruction of the melting pot myth and emergence of cultural pluralism."

Eduardo Seda Bonilla, "Cultural Pluralism and the Education of Puerto Rican Youths, " Phi Delta KAPPAN,LIII, 5 (January, 1972), p. 294.

"As the blacks have a 'black is beautiful' campaign, Italians must have an 'olive is gorgeous' movement."
Frank C. Arricale, New York Post, December 10, 1971.

"What history has proved. . . .is that none of us melt. Therefore, we who some call Wasps must assert our English ethnicity also. Wasp, too, is beautiful."
Edmund Fuller, "A 'Wasp' Defends his 'Ethnicity'," The Wall Street Journal, June 12, 1972.

"For decades, however, scholars have assumed that the American environment melted away ethnic sub-cultures as the Greek-, Polish-, Italian-, Slovak-, Spanish-American and others. But in the last few years the impact of ethnicity on everyday life has been so great that academicians, policy-makers and agency personnel have been forced to recognize it."
Flyer from Center for Migration Studies, New York.

"Every ethnic minority, in seeking its own freedom, helped strengthen the fabric of liberty in American life."
John F. Kennedy, A Nation of Immigrants, Revised and Enlarged Edition (N. Y.: Harper and Row, 1964), p. 65.

"As successive waves of immigrants rubbed up against one another, in an urbanizing America, they gradually discovered not the easy old lesson that men are brothers, but the hard new multi-cultural lesson that brothers are different."
Harlan Cleveland, "America's Two Societies," in The Troubled Campus, G. Kerry Smith, ed. (1970), p. 39.

Some of the Ethnic People

The 1970 Census[1] reveals these population figures.....

Black population.....22,580,289
American Indian population.....792,730
Japanese-American population.....591,000
Chinese-American population.....435,062
Filipino-American population.....343,060

About 60 per cent of the United States population identified themselves as having a single ethnic origin based on responses to questions of ethnic origins. There were approximately 9 million persons of Spanish origin in the United States in March, 1971, including 5 million who were of Mexican origin, 1,450,000 of Puerto Rican origin, and almost two and one-half million of Central or South American, Cuban and other Spanish origin.[2]

More than 31 million persons reported English, Scottish, or Welsh origin; over 25 and one-half million reported German origin; over 16 million claimed Irish origin; 8.7 million reported Italian origin; over 5 million reported French origin; almost 5 million claimed Polish origin; and 2.1 million reported Russian origin.[3]

The Federal Impact

Federal government policies, practices, and laws, whether or not they were designed for this purpose, serve to heighten ethnic awareness. Some examples follow.

The Bureau of the Census, United States Department of Commerce, asks questions about ethnic origin. The United States Commission on Civil Rights deals with issues relating to ethnic origin. The United States Department of Labor guidelines have ethnic record-keeping and employment requirements to combat discrimination in employment.[4] The United States Department of Health,

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[1] PC (1)-B 1 U. S. Summary General Population Statistics (1970).

[2] Bureau of the Census, United States Department of Commerce. "Selected Characteristics of Persons and Families of Mexican, Puerto Rican and Other Spanish Origins: March 1971," Current Population Reports, Series P-20, No. 224 (Washington, D. C.: United States Government Printing Office, 1971), p. 3.

[3] Ibid.

[4] Higher education is specifically involved because the guidelines require enlisting assistance and support of college placement directors and recruiting at educational institutions with substantial enrollments of particular religious or ethnic minority groups.

Education, and Welfare Affirmative Action Programs relating to women and minorities on campus include identification of ethnic group members and record-keeping requirements.

The Amendments to the Immigration Act of 1965 dramatically increased the numbers of Italians, Greeks, Chinese and Filipinos in the United States. These people form a new wave of ethnic Americans. Lest there be any doubt about the interrelationship between the Federal government and ethnic issues, the Federal Communications Commission reports a growing number of complaints that films and broadcasts defame and degrade ethnic and racial groups.[5] During a presidential election year, there is also much press coverage and candidate attention to various ethnic groups.

Most directly relevant is passage of the Ethnic Heritage Program, as part of the Education Amendments of 1972, which makes funds available for programs, development of curriculum materials, and dissemination of information and materials relating to the history, cultures, and traditions of the various ethnic and minority groups.

Recent recognition of prior neglect of ethnic groups accounts, in part, for much of the government action trying to assure more minority participation in higher education, industry and in society. In a reciprocal reaction, the government interest, in turn, may foster more ethnic awareness.

Societal Factors Influencing Ethnic Studies

Notwithstanding the many factors indicating increasing interest in Ethnic Studies, there are several general conditions which might serve to reduce enrollment in or availability of higher education Ethnic Studies as a major field of specialty.

1. Continued high levels of unemployment may provide impetus for study of job-related skills. In any case, the increasing emphasis on vocational and technical education and preparation for jobs may influence the goals of ethnic programs.

2. Present shortages of sufficient numbers of qualified minority faculty sometimes serve to dissuade students and administrators from pursuing development of programs.

3. The overall surplus of teachers relative to jobs may discourage minority students from pursuing teaching careers, notwithstanding the particular need for minority teachers and faculty.

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[5] The Group Life Report, No. 1 (N. Y.: National Project on Ethnic America, June, 1971), p. 2 (W-13).

4. As increasing numbers of minority students receive some fundamental instruction in their heritages in elementary and secondary schools, their need and demands for ethnic programs in higher education may decrease. Specifically, if a student achieves a positive self-image early in his education, college-bound youth (except for those preparing for teaching) may choose increasingly to study standard disciplines.

5. Insofar as student demands for particular ethnic programs reflected "power" objectives, as programs become more available, contests on other issues may supplant demands for the programs.

6. If the government, through Affirmative Action and other programs, succeeds some in assuring rights of minorities in employment and educational opportunity, and promises success in the mainstream culture, some motivation for ethnic programs may decrease.

In balance, however, it seems the wave of ethnic spirit is pervasive and will prevail as evidenced by the eminent writers summarized in the text and the staggering numbers of articles, books, and bibliographies issued in the last two years. Since the desire for Ethnic Studies is a reflection of this mood, it is predicted that demands for them will increase. Further, as increasing numbers of minority students are enrolled in college, it can be assumed that interest in and demand for some form of Ethnic or Multi-cultural Studies will keep increasing. For instance, the median school years completed by Mexican Americans in the five Southwest states is 7.1 compared to 12.1 for Anglos.[6] As Federal assistance programs, Upward Bound, Talent Search, and Special Services Programs succeed in raising the education levels, the need for higher education response in providing Ethnic Studies will undoubtedly increase. The recent addition to the ethnic movement of white ethnic elements lends additional weight to the concept of cultural pluralism in education and in society.

The State Scene

In 1970 a survey[7] of state departments of education found seven states whose legislatures had passed laws requiring or recommending that the contribution and achievements of minority groups be included in school curricula. Those states were California, Connecticut, Illinois, Michigan, Nebraska, New Jersey, and Oklahoma. Six other states--Kentucky, Missouri, Nevada, Pennsylvania, Rhode Island, and Vermont--were trying to accomplish the same purpose through policy statements issued by their state boards or state departments of education.

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[6] Thomas P. Carter, Mexican-Americans in School: A History of Educational Neglect.

[7] "Black Studies in Schools," Education U. S. A. Special Report (Washington, D. C.: National School Public Relations Association, 1970), p. 5 (B-8).

Currently (May, 1972), the United States Office of Education, Office of Special Concerns is gathering information on types of Ethnic Studies programs in elementary and secondary schools. Questionnaires and telephone contacts to state education agencies seek information on: legislation or mandates requiring Ethnic Studies; the response of the schools; dissemination practices to local schools; and evaluation criteria developed. A review of early returns indicates additional states have legislation and policy statements now. Maryland has adopted a by-law calling for instructional programs emphasizing the teaching of ethnic and cultural minorities. In addition, the following states have policy statements, guidelines, or resolutions on this subject: Colorado, Georgia, Indiana, Minnesota, New York, North Carolina, and Ohio.

Many states, though without official policy statements, are also developing bibliographies and teaching guides on minority groups. These states include: Kansas, South Carolina, and Washington. Massachusetts is the first state to require bilingual instruction for students with limited English ability, starting in September, 1972.

California appears to be the pace-setter. Its law and School Code provisions foster revision of texts and inservice training of teachers and administrators, on a non-compulsory basis. Further, a Multi-Ethnic Reading Panel assesses books for bias, when State Board of Education approval is not required. California policy requires Ethnic Studies must be offered at every community college in California by 1975. The Statewide Governing Board allows each college to determine how much to offer and which courses will be defined as Ethnic Studies.

With almost half the states either requiring or resolving to include more ethnic content in elementary and secondary school curricula, the need for increased higher education emphasis on training teachers to instruct with multi-ethnic materials and consciousness becomes more apparent.

On the higher education level, the State of Wisconsin provides an example of efforts devoted to the concept of ethnicity in education. The University of Wisconsin System, by unanimous action of the Board of Regents in July, 1971, founded the Ethnic and Minority Studies Center, a resource and information center for all ethnic and minority groups. A network of correspondents in the state and nation was created for exchange of material. An inventory of courses dealing wholly or substantially with ethnic or minority groups taught at University of Wisconsin campuses was compiled and distributed. Center officials toured all campuses urging continuation and expansion of Ethnic and Minority Studies courses. Successful efforts have been made to create an Ethnic and Minority Study Program in a correctional institution. A State-wide Advisory Council is being formed of ethnic and minority representatives, and a reference library and lecture and film series are being planned. (See M-5 for a listing of planned publications.)[8]

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[8] Letter from Dr. Norman Lederer, Director, University of Wisconsin System Ethnic and Minority Studies Center, to Mrs. Bengelsdorf, July 13, 1972.

Conferences

One measure of increasing interest in ethnic issues is evident from the spate of conferences on this topic. During April, May, and June, 1972, more than a dozen conferences on ethnic issues were noted, as follows, chronologically (with information about the conference when known):

1. "The Heritage and Identity of Ethnic Groups in New York," was a four-day meeting, debating whether ethnicity produced a "tight little island" or a "bright mosaic".

2. "The Forgotten Ethnic Americans," A Conference for Teachers and the Community, sponsored by the Department of History, Jersey City State College, Jersey City, New Jersey, April 15, 1972, focused on: the role of Ethnic Studies in a pluralistic society; the Unmeltable Ethnics; The Italian-American, Polish-American, Greek-American, and Byelorussian-American Experiences.

3. The National Conference on Ethnic Studies, The Catholic University of America, Washington, D. C., April 28-29, 1972, formed a national association concerned with Ethnic Studies, encompassing both academic and communal elements. Speakers described various ethnic programs, including many multi-cultural efforts, at various educational levels. Stated conference aims were to: lend recognition to ethnic pluralism, bring together all ethnic elements, and gain acceptance of ethnic diversity. Attendance reflected interests by diverse white ethnic associations.

4. Invitational Workshop on African and Afro-American Studies, Six-Institution Consortium, Bennett College, Greensboro, North Carolina, April 28-29, 1972.

5. The National Congress of Black Professionals in Higher Education, in Austin, Texas, April, 1972, heard position papers in the areas of research, instruction, administration, public service, and student personnel and development. The purposes of this Congress were to: seek solutions to problems in higher education of major concern to Black professors and Black students; design programmatic activities to assist Blacks; and to follow up systematically any unique program emerging from the Congress.

6. Semana Nacional de la Raza, California State University, Long Beach, May 1-5, 1972.

7. National Association of Black Urban and Ethnic Directors, Atlanta, Georgia, May 4-6, 1972.

8. The National Conference on Ethnicity, Cleveland State University, Ohio, May 11-13, had as its theme "Together: Confrontation, Conciliation and Cooperation". About 100 experts on ethnic life and history focused on such topics as: Ethnic Studies, Urban Problems and Ethnicity, The Church as an Ethnic Factor, Political-Economic Aspects of Ethnicity, and Education and Ethnicity.

9. The Working Conference on Cultural Pluralism in American Education, Fordham University, School of Education, New York, May 17, 1972, considered recommendations that: ethnic colleges be established, with intercultural exchanges; strong Ethnic Studies programs be developed to serve non-minority members; Ethnic Studies be attached to some marketable skills; and Ethnic Studies be required of all teachers.

10. At the Illinois Consultation on Ethnicity in Education, University of Chicago, May 17-18, 1972, educators and community leaders discussed ethnicity and Ethnic Studies in efforts to stimulate the development of policies and programs relating to the needs of America's diverse ethnic groups. There were workshops dealing with model Ethnic Studies programs or proposals, including such aspects as ideology, level of community and student involvement, and teacher training.

11. Ethnic Communities of Greater Detroit, Third Annual Conference, Wayne State University, May 18-20, 1972.

12. At a conference sponsored by the African Heritage Studies Association and Harvard University's Black Studies program, Rosslyn, Virginia, June, 1972, leaders of 15 Black Studies programs attempted to define legitimate content of such programs.

13. Ethnic Foundation, Inc., Washington, D. C., June 2-4, 1972, for white ethnic groups.

14. The American Council of Polish Cultural Clubs (ACPC), Washington, D. C., June 25, 1972, with about 200 Polish-Americans in attendance, held symposia on "Polish Studies Programs" and "Ethnic Studies Legislation".

15. "Towards a More Realistic Perspective for Multi-Ethnic Understanding," the Second Annual Ethnic Institute at West Chester State College, Pennsylvania, June 26-July 17, 1972, serves inservice teachers, community personnel and students.

Foundation Effort

Support by philanthropic foundations for higher education Ethnic Studies programs is another indicator of the current importance attributed to this field of study. It testifies to the needs of these programs and of minority students for outside assistance.

After reviewing its objectives and programs during 1971, the Ford Foundation made wider commitment to help expand minority educational opportunities, particularly in higher education, committing $100,000,000 over the next six years to these efforts. The funds will be applied to scholarship and fellowship assistance to American Indians, Mexican Americans, Puerto Ricans and

Black Americans. Most of the rest will be granted to a relatively few traditionally Black private colleges.[9]

To expand undergraduate minority opportunities, for a second year, funds financed a national scholarship competition enabling minority students who successfully completed work at two-year community colleges to continue studies at four-year institutions of their choice. Nearly 1,000 scholarship recipients began upper-division work in fall, 1971. One grant addressed the problem of retaining minority Mexican American students in college. To help traditionally Black colleges recruit more students, grants went to eight institutions and to the United Negro College Fund.

Dealing with graduate education, two predominantly Black institutions, Howard University and Atlanta University, each received $1,750,000 to become graduate centers of excellence in the social sciences, with particular emphasis on social science disciplines from a Black perspective.

Grants totaling $1.5 million were given to three university centers to help develop scholars and scholarly materials in Ethnic Studies over the next five years. Interdisciplinary work at the University of California, Los Angeles, will center on the history and culture of Black Americans, Mexican Americans, Asian-Americans, and American Indians. The University of Arizona will establish a graduate curriculum centering on the American Indian, and the University of Notre Dame will develop a center for Mexican American scholarship.

The Foundation continued for the second year a fellowship program in Ethnic Studies. Stipends totaling $403,746 were awarded to 95 white and non-white scholars in 57 institutions, preparing dissertations on various aspects of the history and culture of Black Americans, Mexican Americans, Asian-Americans, Puerto Ricans and American Indians.

Also continued were advanced study awards for present and prospective minority college and university faculty and administrators, for a year of advanced work to complete doctoral dissertations or strengthen experience. Awards totaling $858,805 went to 151 Blacks, Mexican Americans, Puerto Ricans and American Indians. Another continued program consists of five-year doctoral fellowships for younger minority members, which funded 103 fellowships in 1971. A total of $2.1 million was provided to continue these awards through 1976.

In April, 1972, the Ford Foundation announced a grant of $250,000 to the Association of American University Presses to establish a revolving fund for publication of Ph.D. dissertations on Ethnic Studies, to increase the supply of scholarly books dealing with aspects of the history and culture of minority groups. Manuscripts will be selected from Ph.D. dissertations written under the Foundation's Ethnic Studies fellowship program.[10]

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[9] The Ford Foundation Annual Report 1971 (October 1, 1970, to September 30, 1971).

A new allocation of $6.5 million was announced by the Ford Foundation in June, 1972, for their three fellowship programs: Advanced Study Awards, Doctoral Awards, and Ethnic Studies Dissertation Awards.[11] A $150,000 supplement also went to the Puerto Rican Research and Resources Center, Washington, D. C., to continue providing resources, guidance, and technical assistance to public and private agencies working on Puerto Rican Studies and community programs. A quarterly journal is planned.[12]

It should be noted that Ford Foundation funding for undergraduate Black Studies programs terminated in fall, 1971.[13] For the two academic years, 1968-1970, Ford granted almost two million dollars for university Black Studies programs, close to $1.3 million in additional supportive services, and almost $150,000 to the University of California, San Diego, for a "new college focusing on the experiences of black, Mexican-American and American Indians."

A Ford spokesman explained the grants were "seed" or "start up" funds designed to get Black Studies programs under way and firmly established. Grants went to institutions which "made commitments to support the new programs at the same or higher levels after Ford money ran out." With the original purpose of the grants accomplished, the Foundation expects to fund graduate programs to train scholars for the already established Black Studies programs and to start the study of other minorities.

Conducting a survey of Ford-funded Black Studies programs, the Race Relations Information Center found the withdrawal of support might, in some cases, lead to dimunition or dissolution of the programs.

Ford support was also withdrawn from the Race Relations Reporter, published by the Race Relations Information Center. The last issuance was May, 1972.[14]

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[10] Higher Education and National Affairs, XXI, 16 (Washington, D. C.: American Council on Education, April 21, 1972).

[11] Ford Foundation Letter, III, 4 (June 1, 1972).

[12] Ibid.

[13] Urban Affairs Newsletter, III, 2 (Washington, D. C.: American Association of State Colleges and Universities, July, 1971).

[14] Race Relations Reporter, III, 5 (March 6, 1972).

Other foundations also supported ethnic programs in higher education:[15]

Buffalo Equity Foundation for Black Study Programs to the University of Buffalo
Esso Education Foundation for preparation of work on Black history and culture to Hofstra University
Field Foundation of Illinois for Afro-American Program to Northwestern University
Gulf Oil Foundation for research in Ethnic Studies to California State University, San Francisco
Irwin-Sweeney-Miller Foundation for Conference to organize a National Association of Black Studies Directors to Claremont Colleges
Rockefeller Foundation for Afro-American Studies Program to Princeton University; for graduate research and training in Afro-American Studies to Stanford University; for Black Studies program and community development activities to Yale University
San Francisco Foundation for Black culture program to San Francisco College for Women
Southern Education Foundation for Black Studies program to the Institute for the Black World
Weatherhead Foundation to develop materials for Navajo Studies program to Navajo Community College

The Danforth support program is summarized under B-32.

A cautionary note on the longevity of foundation interest is expressed by John W. Blassingame:[16]

> As our experience with Latin American studies reveals, the cycle of foundation interest in such programs is, at most, ten years. The cycle for black studies, I predict, will be even shorter. The foundation money is likely to dry up very quickly when Mao Tse-tung perfects his intercontinental ballistic missile--then, we will embark on Chinese studies.

The Role of Higher Education in Ethnic Studies--Various Views

There is no doubt that higher education has a real role to play in meeting the need for ethnic education, but educators offer various views on approaches.

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[15] The Foundation Grants Index, 1970-1971, A Two-Year Cumulative Listing of Foundation Grants, Lee Noe, Grants Editor (New York: Foundation Center, Columbia University Press, 1972).

[16] John W. Blassingame (ed.) New Perspectives on Black Studies (Urbana: University of Illinois Press, 1971), p. 153.

"The success of the Black Studies movement has acted as a catalyst, causing other minorities to seek curriculum recognition. Ironically, success for the other minorities has meant subordination of Black Studies under an Ethnic Studies format with Mexican-American Studies, Asian-American Studies, Puerto Rican Studies, and others. Of the minority programs, however, Black Studies continues to be the most widespread."

John Lombardi, *Black Studies in the Community College* (Los Angeles: ERIC Clearinghouse on Junior Colleges, and American Association of Junior Colleges, 1971), p. 51.

"Demands by white radicals for 'ethnic studies' . . .when sincere, have their origin in a proper concern for the fate of Mexican-Americans, Puerto Ricans, Asians and other ethnic groups in a white-racist culture, but the student of the attendant problems does not, at least on the face of it, require anything like an approach similar to that of black studies."

Eugene D. Genovese, "Black Studies: Trouble Ahead," in *New Perspectives on Black Studies*, John W. Blassingame, editor (Urbana: University of Illinois Press, 1971), p. 106.

"It is philosophically unsound to think in terms of perpetual social, political and educational separation. Society will be multi-ethnic for a long, long time, but we must prepare for a transformation to a transracial society, and this is our long-range goal at the Afro-American Studies Center and what we are working toward. The center can make a great contribution to this transformation."

Arthur L. Smith, University of California, Los Angeles, news release, October 27, 1970.

"It's long overdue that education should provide meaningful information about the history of the Negro--but the courses should be for whites, not blacks. Any black who majors in that study ought to have his head examined."

Carl T. Rowan, "Black Studies in Schools," *Education U. S. A.* Special Report (Washington, D. C.: National School Public Relations Association, 1970), p. 3.

"It's absolutely vital to have the separate department structure for black studies, at least until we get to the point where the total faculty is representative."

Norvel Smith, "Black Studies," in The Minority Student on the Campus: Expectations and Possibilities, Robert A. Altman and Patricia O. Snyder, editors (Berkeley and Boulder: University of California and Western Interstate Commission for Higher Education, 1970). p. 184.

"An academic program that requires a primary commitment to racial identity rather than to academic principles raises a very difficult issue."

W. Todd Furniss, "Black Studies and Civil Rights," ACE Special Report (Washington, D. C.: American Council on Education, April, 1969), p. 9.

"Since I've mentioned that Black Studies should be related to the concept of the Black Nation and be functionally related to the problems in the Black community, this would obviously eliminate whites, since the days of white missionaries in Black communities are long gone. Black Studies definitely should not resurrect it."

Rutledge M. Dennis, "Black Studies and Black Education," Community, No. 10 (Washington State University, April 15, 1971), p. 5.

"The demands of black students for separate autonomous black studies departments, separate social centers and dormitories have been a godsend to white racists engulfed by the liberal wave of the last ten years. Ivy League Ku Klux Klansmen applaud and vigorously support such demands."

John W. Blassingame (ed.) New Perspectives on Black Studies (Urbana: University of Illinois Press, 1971), p. 158.

"My own belief is that black studies, as presently structured by the university, has turned out to perpetuate the academic racism it was designed to remedy; black studies, in short, is the new 'house servant' of the universities, different in rhetoric, perhaps, but not in essence."

Rena F. Bloom, "House Servant?" Community No. 10 (Pullman: Washington State University, April 15, 1971), p. 6.

"I would hope that people in positions of influence will soon come to realize the importance of developing truly multi-cultural, truly universal colleges and universities. . . .We are not asking for anything extravagant--simply an end to cultural and racial bias in American academic life."

Jack D. Forbes, Handbook of Native American Studies and Chronology of Native American History (Davis: University of California, Tecumseh Center, 1970).

"All of these ethnic studies attempt to deal with important facets of omissions which we have allowed to develop over the years, not only in our educational system, but within the society as a whole. It would be a mistake, I think, to take any of these new studies lightly because they all reflect a need for the United States,as one nation, to recognize and understand its multi-ethnic character."

John A. Peoples, Jr., President,
Jackson State College, Mississippi, in
letter to Allan W. Ostar, May 15, 1972.

"The demands now being made on previously all-white universities by blacks in their midst coincides with a larger impetus for reform in those institutions. In part because of their new experience with blacks, the universities are beginning to pay more attention to such matters as high attrition rates, rigid entrance requirements, curricular deficiencies, university-community relations, police handling of campus distrubances, the limitations of standardized tests, and the inadequacy of formal credentials as the primary means of determining eligibility. Improvements in these areas by the universities benefit not only the black students whose protests often have necessitated them, but all students."

The College and Cultural Diversity: The Black Student on Campus, A Project Report (Institute for Higher Educational Opportunity, Southern Regional Education Board, October, 1971).

"Black Studies hasn't gone anywhere. It's still yet to be developed. A meaningful program is nonexistent."

Sidney F. Walton, Jr., quoted in "Black Studies Gaining Shaky Niche on Campus," Los Angeles Times, May 7, 1972.

"When we talk about black studies, we're talking about two things. One--a corrective or revisionist program of education that will project the Negro into the educational and intellectual world in a way that he's not been projected before and. . .a movement that will enhance the pride and sense of dignity and self-respect, that will bolster and strengthen the whole movement for recognition and the whole effort to secure equal rights here in the United States."
John Hope Franklin, in The Urban Review,
Vol. 5/1, September, 1971, p. 35.

"The Chicano is coming out of Tortilla Flats, in one way or another now, and universities and colleges must be ready for him, and now. Chicanos must lead the way. No one else can or must do it. As all Mexican Americans move forward, they must remember and say--really shout--the challenge of their forefathers:

Viva La Causa!
Viva los estudiantes!
Viva La Raza!
Viva toda La Raza!
Que dios nos bendiga!
Gracias por su atencion!

Armando Rodriguez, "The Mexican American and Higher Education," in Educating the Mexican American, Henry S. Johnson and William J. Hernandez-M, editors (Valley Forge, N. Y.: Judson Press, 1970).

Summary of Survey Findings

Black Studies

It is difficult to draw firm conclusions from the results of all the surveys listed since the surveys used different samples, at different times, in different regions, and sought different information. Further, only one survey, The Directory of African Studies in the Unites States, which is marginally relevant, has been conducted two consecutive times to provide for comparison. That survey did show increasing numbers of institutions offering Black Studies.

Most surveys from 1969 to 1970 indicated slightly less than 50 per cent of surveyed institutions offered Black Studies courses, with ranges from 45 per cent to 58 per cent (the latter for California colleges only). For 1971 surveys, the range was from 45 per cent to 81 per cent. It may be assumed that institutions offering Black Studies courses are more likely to return questionnaires on the subject so that the results may be skewed.

Only ten junior colleges offered Black Studies before 1965. Dr. John Lombardi's survey (B-13) documents the phenominal growth of Black Studies programs in community colleges. Clearly, Black Studies has made an increasingly impressive impact on higher education curricula.

Regional differences in institutions offering Black Studies appear, with several surveys showing the West the most responsive and the South the least responsive. Many surveys find Black Studies courses generally offered within existing departments. In addition, several surveys cite: difficulties finding qualified faculty; financial problems; trends toward Mutli-Ethnic Studies; and infusion of Black material into the regular curriculum. Some surveyors feel there are too few formalized programs and that institutions have been unresponsive. Black Studies will last "forever" according to 40 per cent of administrators surveyed by David Smith (B-17). Of 70 administrators, 67 predicted a lifespan for Black Studies from one to 20 years. Some educators see Black Studies as helping Black/white relations but others express caution.

Although educators disagree on many facets of Ethnic Studies, there is unanimity on the need for teacher training. There appear to be fewer demands recently for totally separate Black Studies which exclude whites. This may occur, partly, because such total exclusion has been cited as a probable violation of the Civil Rights Act of 1964.[17]

Higher education institutions offering various Ethnic Studies programs are listed by ethnic group, later in the text. These lists, though not complete (since no survey was undertaken), serve to indicate a wide spectrum of activity in the ethnic field. A tabulation of these lists follows:

Ethnic Studies Program	Number of institutions Offering	Courses Only	Program (usually minor or major)	Degree granting
		(When Known)		
Asian-American	43			
Black	477	267	141	69
Chicano	104			3
Indian	62	42		8
Multi-Ethnic	45	38	4	3
Puerto Rican	14		7	
White Ethnic				
French	6			
Jewish (See W-51)	180			25*
Polish (See W-58)	55			

* Advanced degrees

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[17] The Washington Post, April 22, 1972).

The United States Office of Education, Higher Education General Information Survey, "Degrees and Other Formal Awards Conferred Between July 1, 1970 and June 30, 1971" (to be published later in 1972), yields the following findings. (See M-3)

Ethnic Studies Program	Number of Institutions	Degrees Conferred B.A.	M.A.	Ph.D.
Black	35	81	17	none
Chicano	5	8	7	none
Indian	2	2	1	none

It can be expected that an increasing number of degrees will be conferred in future years, since students receiving degrees in 1970-71 obviously were enrolled in the earliest Ethnic Studies programs during the 1960's.

Current estimates of the numbers of institutions offering Black Studies vary.

1. Dr. Roscoe C. Brown, Jr., estimates at least 200 higher education institutions offer Black Studies programs and an additional 400 offer courses. Even though most institutions do not have Black Studies courses, Dr. Brown states the impact of the courses is impressive judged by the number of students reached. The major impact of Black Studies has been insight into the Black experience for literally hundreds of students, both Black and white, who did not have the opportunity for such study before.[18]

2. Dr. Nick Aaron Ford, based on his research project, estimates 220 higher education institutions offer Black Studies programs and at least 500 other institutions offer courses. In terms of trends, Dr. Ford states the number of courses offered is increasing and the number of organized programs is remaining stable, with some institutions discontinuing programs, balanced by other institutions starting programs. He does not find a trend toward Ethnic Studies replacing Black Studies as some other researchers have noted. Increased need for Black Studies as a separate major can be expected because of the requirement for teachers for elementary and secondary Black Studies programs. Dr. Ford predicts elementary and secondary programs will emphasize multi-ethnic curriculum with higher education providing separate ethnic programs.[19]

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[18] "Future Directions in Black Studies," Paper prepared for lecture series, "Afro-American Education at the Crossroads," Brooklyn College, December 8, 1971.

[19] Telephone conversation Dr. Ford-Mrs. Bengelsdorf, June, 1972, quoted with permission.

Other Minority Studies

Although few surveys are available on Chicano Studies programs, those surveys cited indicate a tremendous increase in numbers of programs developed in the last several years. Less than ten programs existed before 1967. (See C-5 through C-7 for information on survey work underway.) A current estimate of the number of Chicano Studies programs comes from Franco Alejandro, The National Concilio for Chicano Studies, who estimates that about 150 interdisciplinary academic Chicano programs are offered in higher education institutions. In addition. 12 Chicano Colleges have been formed and are affiliated with accredited institutions. Program offerings are increasing in the Midwest and the Northwest.[20]

Current survey data on American Indian programs is unavailable, but it can be presumed that the number of institutions offering such courses is increasing in accordance with the general trend in Ethnic Studies.

The only other ethnic group for which national survey figures are available is Jewish American. Data indicate that 180 colleges and universities offered Jewish Studies in 1971, more than double the number (89) offering such courses in 1968.

Enrollment in Ethnic Studies

Enrollment in Ethnic Studies is another indicator of program direction. Various surveys and articles summarized in this document give some information on enrollment in Ethnic Studies. Those surveys mentioning Black Studies enrollment generally find it adequate, ranging from one to six per cent of total enrollment and including whites. Some institutions report satisfactory enrollment, while others report disappointing enrollment. Enrollment may relate to the quality and stability of the courses, so that no general pattern may emerge. The following figures appeared in material reviewed, which is not summarized elsewhere:

1. Harvard University enrollment in Afro-American Studies started with 145 students taking ten regular courses in 1969. In spring, 1970, 209 students enrolled in 17 courses and in fall, 1971, 342 students were enrolled.

2. City College, New York, had 80 students enrolled in two courses in Afro-American and Puerto Rican Studies in 1969. By 1971, there were 1,400 students enrolled in Afro-American, Puerto Rican, Jewish and Asian-American programs. Programs are added on petition of five per cent of the student body.

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[20] Conversation Mr. Alejandro-Mrs. Bengelsdorf, July, 1972, quoted with permission.

3. "Experience over the past year has been that over 60% of those enrolled in Black Studies have been white."[21]

As reported elsewhere, a recent Carnegie Commission Report (E-24) tabulates percentage increase and decrease in new students enrolled in various fields. Regarding Ethnic Studies enrollment, it notes the figures should be interpreted with caution due to the small number of institutions reporting. It found an increase of 36.2 per cent (with ten colleges reporting) in graduate Ethnic Studies new enrollment and a decrease of eight per cent in undergraduate Ethnic Studies new enrollment (with 29 institutions reporting).

Minorities in Higher Education (Summary)

There are disparities in figures on minority enrollment since surveys use various methods for collecting data.

1. The American Council on Education, Office of Research Staff Reports, computes figures based on entering freshmen student information collected as part of the Cooperative Institutional Research Program. Their most recent figures for fall, 1971, indicate minority enrollment constitutes 8.6 per cent of total enrollment (including 6.3 per cent Black), down from 11.4 per cent minority enrollment (including 9.9 per cent Black) in 1970. (It should be noted that prior to 1971, the survey was based on a 15 per cent sample of U. S. colleges and universities. The 1971 survey had a broader scope and included major modifications of the stratification procedure. See The American Freshman: National Norms for Fall 1971, American Council on Education, pp. 4-5.) Furthermore, the 1970 figures are being recomputed by A. C. E. See E-1 for full summary.

2. American Council on Education, "Freshman Class Vacancies in Fall 1971 and Recent Trends in Enrollment of Minority Freshmen. Report of Higher Education Panel Survey #3". This survey uses data from two equivalent random samples of institutions totaling 520 two-year colleges, four-year colleges and universities. It indicates minorities constitute 13.2 per cent of total enrollment, including 9.0 per cent Black for fall, 1971. This is a decrease from fall, 1970, when minority enrollment constituted 13.6 per cent of total enrollment, including 9.2 per cent Black. (However, A. C. E. is recomputing the 1970 figure.) See E-15 for full summary.

3. Bureau of the Census, United States Department of Commerce, figures for October, 1971, are based on sample data collected by household interview and refer to full and part time enrollment in any college and not only at the freshman level. This survey indicates 8.4 per cent of students enrolled in higher education are Black. (No information is given for

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[21] Nathan Wright, Jr., "Black Studies--Forecast from Hindsight," April, 1970, p. 212.

other minorities.) This constitutes an increase from seven per cent Black enrollment to total enrollment in 1969. See E-5 for full summary.

4. The Office for Civil Rights, United States Department of Health, Education, and Welfare, survey for fall, 1970, is limited to full time students and is based on questionnaires to Federally funded institutions of higher education, excluding those in Alaska and Hawaii. The results indicate undergraduate minority students constitute 10.5 per cent of total enrollment, including 6.9 per cent Black, 2.0 per cent Spanish-surnamed, 1.1 per cent Oriental, and 0.5 per cent American Indian. Comparable figures for 1968 indicated minority students constituted 9.5 per cent of total undergraduate enrollment, including 6.0 per cent Black, 1.9 per cent Spanish-surnamed, 1.0 per cent Oriental, and 0.6 per cent American Indian. At the graduate level, minority enrollment constitutes 7.3 per cent of all graduate and professional students. See E-23 for full summary.

Next Steps

Information Needs

At this juncture, to increase the amount of information available on Ethnic Studies, it is recommended that consideration be given to:

1. Conducting a survey of higher education institutions to identify all ethnic programs currently in existence. Such a survey might include particular ethnic programs, multi-ethnic programs, teacher training programs, enrollment in Ethnic Studies and information on the modification of standard curricula to include ethnic conctent. Model programs might be identified, knowledge could be shared and duplication forestalled.[22]

2. Conducting a survey of students granted degrees as of June, 1971 (B.A. and M.A.) in Black, Chicano and Indian Studies. Information on degrees granted in these studies was collected in the Higher Education General Information Survey (HEGIS) and will be available in late 1972. A follow-up survey on these "first" graduates might provide information on their job placement and insights into the usefulness of these studies after graduation.

3. Urging researchers to submit material nad results of completed research to the ERIC Clearinghouses so that ERIC may become more inclusive and up-to-date on ethnic research.

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[22] Anita Allen, Special Assistant to Acting Associate Commissioner, Bureau of Higher Education, United States Office of Education, HEW, reported in a telephone conversation with Mrs. Bengelsdorf in May, 1972, that she received "hundreds of letters requesting information on Ethnic Studies and which institutions offer programs", which she could not answer. Quoted with permission.

4. Assuring publication and dissemination of quality research. Results of government, foundation and institution sponsored research are not always published. Therefore, research results are not always known to other researchers in higher education institutions and government agencies. To insure better communication, a quality journal or newsletter covering multi-ethnic information and activities in higher education might be desirable.

Needs of Expanding Programs

If present calls for more emphasis on Ethnic Studies are heeded, then the following actions should be considered:

1. Focusing all available talent on devising methods to train more teachers and faculty for Ethnic Studies. Students demand minority faculty, and institutions demand academic qualifications. With expanding ethnic programs, at all levels of education, this problem will intensify. With regard to teachers, it might be desirable and necessary to require:

    a. In-service Ethnic Studies training for presently practicing teachers.

    b. University-credit study in Multi-Ethnic Studies for continued certification.

    c. Some course work in Multi-Ethnic Studies for initial certification.

    Another possible method deserving exploration would be the use of Black teachers displaced due to desegregation in the South. A National Education Association study[23] revealed 30,000 Black teachers had lost their jobs between 1954 and 1970. Some of these displaced teachers might be available for retraining as Black Studies teachers.

2. Recognizing that special conditions apply to higher education Ethnic Studies for such groups as Blacks, Chicanos, Indians, and Puerto Ricans, which do not apply to some white ethnic groups. These minority students are still seriously underrepresented in higher education, as documented in this bibliography. Providing meaningful curricula is irrelevant if the student is not enrolled to study it. Thus, the Blacks, Chicanos, and Indians feel a special effort is needed on their behalf.

3. Recognizing that different ethnic groups are at different stages of developing higher education Ethnic Studies programs. Black Studies are obviously the most prevalent, while Italian-American Studies are yet to emerge. In addition, Black Studies programs may draw expertise

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[23] The Washington Post, May 10, 1972.

from predominantly Black colleges. No other ethnic group has access to a similar resource. Therefore, any proposed action agenda for the Ethnic Heritage Program should note these differences. Further, each ethnic group wants to define its own program goals, since the needs of various groups differ. (Chicano Studies emphasize bicultural and bilingual aspects; Black Studies stress African history and culture.)

4. Conducting research to identify high quality source and curricula material with opinions by various ethnic and education experts, on the quality of the materials in the newly emerging white ethnic field. Material might fall into three categories: sources for an in-depth mono-cultural program; sources recommended for inclusion in a multi-ethnic or cross-cultural program; and material suitable for courses offered to the majority culture or for influsion into the standard curriculum.

5. Using the talents of higher education specialists in international studies, particularly in recommending source material on the history of white ethnic groups (i.e., a Hungarian area specialist might recommend material for study in a Hungarian-American program).

6. Recognizing the practical limitations of establishing separate departments on every ethnic group at myriad campuses, one approach might be forming such departments or centers in a few locations, while offering appropriate courses elsewhere. It should be noted, however, that some minority spokesmen are against an interdisciplinary approach because it suggests the assimilation concept which they oppose and/or have found unworkable.

7. Avoiding any potential polarizing between groups, by sorting out those areas where ALL groups have common problems, so that they may work together in some aspects of planning Ethnic Studies.

Thus, aside from course design and content, which would remain the prerogative of experts in a particular ethnic field, there could be many unifying efforts. Hopefully, this kind of cooperation could foster a cross-cultural perspective without hampering identification with a particular ethnic heritage. Some areas of common concern might be:

a. Planning strategies for organizing Ethnic Studies programs (interdisciplinary, departmental, etc.).

b. Focusing on methods to train teachers for Ethnic Studies, since all groups lack sufficient numbers of trained teachers in elementary and secondary school.

c. Working to alleviate shortages of college faculty for all programs, possibly devising faculty consortia arrangements, visiting scholars programs, etc.

d. Working for higher enrollment for all minority groups.

e. Defining the delicate balance between Ethnic Studies specialties and preparation for employment (outside education).

f. Contributing ideas for model multi-ethnic cultural programs suitable for other minorities studies and for majority students.

g. Disseminating freely results of ethnic research conducted.

h. Exerting pressure, when needed, on publishers to increase the quality and quantity of ethnic materials, or forming an ethnic press.

ASIAN-AMERICAN STUDIES

Pending Research

A-1 The Japanese American Research Project (JARP) of the Asian-American Studies Center, University of California, Los Angeles, is compiling an annotated bibliography of its library collection of ethnic newspapers and periodicals, reference material and theses.

General Information

A-2 Asian-American Studies Center, University of California, Los Angeles. "Catalogue" (undated, estimated 1971).

This booklet describes the Center, established in 1969, which consists of four administrative divisions: Research, Publications, Curricula Development and Community Development.

The Japanese American Research Project (JARP) functions to: compile historical and sociological materials on Japanese-Americans; maintain a library including files of ethnic newspapers and journals, reference materials and theses; publish a quarterly journal, Amerasia, and Asians in America to provide an overview of Asian-American experience; develop courses and degree programs in Asian-American Studies; propose programs leading to an M.A.

Student response during the 1969-70 academic year, when 14 courses were offered, "was overwhelming", with demand exceeding offerings. The First National Conference on Asian-American Studies, held in April, 1971, was attended by over 200 individuals representing various institutions. "Asian-American Studies has thus established itself as an area of profound concern and serious academic endeavor."

History and Sociology Sources

A-3 Boyd, Monica. Chinese in the U. S. A. (Hong Kong: Cathay Press, 1960).

A-4 _____. "Oriental Immigration: The Experience of the Chinese, Japanese and Filipino Population in the U. S.," International Immigration Review, V, 1 (1971), 48.

A-5 Burks, Edward C. "Ethnic Pride Among Young Chinese-Americans is Increasing," The New York Times, March 12, 1972.

A-6 Fersh, Seymour. "Orientals and Orientation," Phi Delta KAPPAN, LIII, 5 (January, 1972), 315-318.

A-7 A History of the Chinese in California (San Francisco: The Chinese Historical Society of America).

A-8 Kitano, Harry H. L. Japanese-Americans: The Evolution of a Subculture, Ethnic Groups in American Life Series, Milton M. Gordon, editor (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969).

The Japanese American is described as a "model American minority", effective in social organization, socialization, controlling deviant behavior, and in "becoming successful" in American terms. The author claims it would be tragic if some of the strengths of Japanese culture were to be forgotten, and hopes that the next generation of Japanese Americans will integrate the best of the Japanese and American cultures so their lives will reflect the richness of both. A bibliography is included, as well as appendices with charts showing demographic, occupational, educational and health statistics about Japanese Americans.

Reference Sources

A-9 American Society for Eastern Arts
405 Sansome Street
San Francisco, California 94111

A-10 Asian Americans for Action
545 West 126 Street, Apt. 3B
New York, New York 10027

A-11 The Chinese Historical Society of America
17 Adler Place
San Francisco, California 94133

A-12 Chinese National Heritage Culture Federation
c/o Chinese American Bank
225 Park Row
New York, New York 10038

A-13 Mr. George Lee
266 West 24 Place
Chicago, Illinois 60616

A-14 Service Center for Teachers of Asian Studies
Association for Asian Studies
Ohio State University
29 West Woodruff Avenue
Columbus, Ohio 43210

A-15 Mr. Terry Shintani
Asian American Alliance
614 South 4 Street, Apt. 4
Champaign, Illinois 61820

A-16 Ms. Irma Soong
Hawaii Chinese History Center
824 Eleventh Avenue
Honolulu, Hawaii 96816

Periodicals

A-17 Amerasia Journal
c/o Asian American Studies Center
UCLA
Los Angeles, California 90024

A-18 Chinese Awareness
971 Chungking Road
Los Angeles, California 90012

A-19 East-West
758 Commercial Street
San Francisco, California 94108

A-20 Getting Together
1 Wor Kuen
30 Market Street
New York, New York 10002

A-21 Gidra
P. O. Box 18046
Los Angeles, California 90018

A-22 Harmony: The Writing on the Wall
c/o Chor Lee
8320 Bay Parkway
Brooklyn, New York 11214

A-23 Hawaii Free People's Press
P. O. Box 10591
Haliewa, Hawaii 96712

A-24 Hawaii Pono Journal
1020 Kuapohahu Drive
Honolulu, Hawaii 96819

A-25 Hawaiian Ethos
P. O. Box 10591
Honolulu, Hawaii 96816

A-26 Huli
P. O. Box 963
Kaneohi, Hawaii 96744

A-27 Kalayan International
P. O. Box 2919
San Francisco, California 94126

A-28 New Dawn
P. O. Box 26310
San Francisco, California 94126

A-29 Paio
P. O. Box 7146
Honolulu, Hawaii 96821

A-30 Rodan
1808 A Sutter Street
San Francisco, California 94115

A-31 Wei Min
846 Kearney Street
San Francisco, California 94108

A-32 Yellow Pearl
Basement Workshop
54 Elizabeth Street
New York, New York 10013

Additional listings are contained in M-36, pp. 38-43 (Chinese); 97-100 (Japanese); 58-59 (Filipino); and 140-141 (Korean).

Bibliography

A-33 "A Chinese and Japanese Bibliography," RQ (Summer, 1971), 299-308.

HIGHER EDUCATION INSTITUTIONS OFFERING ASIAN-AMERICAN STUDIES COURSES OR PROGRAMS

(No information available on majors or degrees granted)

CALIFORNIA

California State College,
  Dominguez Hills
California State Polytechnic
  University, Pomona
California State University
  Chico
  Fresno
  Hayward
  Humboldt
  Long Beach
  Northridge
  Sacramento
  San Francisco
  San Jose
City College of San Francisco
Contra Costa College
De Anza College
Los Angeles City College
Pasadena City College
Sacramento City College
San Diego City College
San Diego Mesa College
San Francisco College for Women
San Joaquin Delta College
University of California
  Berkeley
  Davis
  Los Angeles
  San Diego
  Santa Barbara

CALIFORNIA, cont.

University of the Pacific
University of Santa Clara
University of Santa Cruz
University of Southern California

COLORADO

University of Colorado

HAWAII

University of Hawaii
  Hilo College
  Honolulu

MASSACHUSETTS

Boston University

MICHIGAN

University of Michigan

NEW JERSEY

Princeton University

NEW YORK

City University of New York
  City College

NEW YORK, cont.

Columbia University
Fordham University

OREGON

University of Oregon

WASHINGTON

Seattle Central Community College
Seattle University
Western Washington State College

SOURCE: List available from Mrs. Betty Lee Sung, Chinese-American Studies, City University of New York, City College

BLACK STUDIES

Surveys and Research* (arranged chronologically)

B-1 Walton, Hanes, Jr. Quarterly Review of Higher Education Among Negroes, October, 1968.

In a survey taken of the 1967-68 school year, 43 Black Colleges offered Negro History and 22 offered courses on Africa. One college listed Negro History as a requirement for all students, three colleges offered African Studies Programs and one program led to the Master of Arts Degree in African Studies.

B-2 Gehret, Kenneth G. "Black Studies Gain Status on Campus." Christian Science Minitor, Eastern Ed., March 6, 1969.

This article reports on a survey of 100 "leading universities" undertaken by the newspaper. With 62 responses, the survey found Black Studies "moving rapidly into the curricula of major universities," particularly those in urban areas. Seventy-four per cent of respondents state they will have courses in Black History and Culture by fall 1970, a significant increase from the 55 per cent presently offering courses (1969). The number of offerings varies widely. Five institutions state they will offer degree programs in 1970, including the University of Minnesota., Yale, and Harvard. Other findings:

a. The trend is clearly toward course offerings within existing departments, rather than in separate departmental structures. Deemed a simpler approach, several university spokesmen pointed out it paves the way better for an interdisciplinary approach.

b. Expansion of programs is planned for fall 1970, by two-thirds of the universities now listing Black Studies, due to a general opinion of success of the studies and active student interest.

c. While participating in curricula and other phases of development, blacks have not been given a controlling voice in the organization and conduct of Black Studies.

d. Enrollment is reported to range from average to full with whites well represented. The high percentage of whites argues against exclusivity and encourages those believing that Black Studies are relevant for whites.

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*Additional information on other surveys is contained in summaries B-43, B-44, and B-72.

B-3 The University of the State of New York, The State Education Department, Information Center on Education. Afro-American Studies in Colleges and Universities, New York State, 1968-69 and 1969-70. Albany, N.Y., September, 1969.

The Office of Higher and Professional Education, in May 1969, surveyed private and public two-year and four-year institutions in New York State to determine actual Afro-American course offerings in 1968-69 and planned courses for 1969-70. Findings were:

a. Undergraduate Afro-American Studies were offered in 1968-69 by 46.6 per cent of all responding institutions. Percentages varied for different sectors: in public institutions, 52.8 per cent offered courses; in private institutions, 43.3 per cent offered courses. In 1968-69, approximately 55 per cent of four-year colleges and 34.4 per cent of two-year colleges, respectively, offered courses in Afro-American Studies. All types of colleges projected increases, with the two-year colleges showing the most planned increases.

b. Graduate courses in Afro-American Studies were offered by 19.6 per cent of all institutions. A slight decrease was forecast for 1969-70.

c. Nearly half of the institutions of higher education offered either undergraduate or graduate courses in 1968-69 with increases projected.

d. Nearly all courses were degree-credit offerings. In 1968-69, there were 395 courses offered (including 338 undergraduate), and in 1969-70 it is anticipated that 518 courses will be offered.

e. Enrollment in undergraduate Afro-American courses represented 5.0 per cent of the total full-time undergraduate enrollment. In public institutions, the percentage of total enrollment was 6.5; in the private sector, it was 3.3. The majority of enrollment was in large universities with diverse programs. Course offerings and enrollment correlated with the colleges proximity to large urban centers. Average state enrollment per course was 33 students. Enrollment in graduate courses constituted 4.5 per cent of total full-time graduate enrollment. In the public sector, the percentage was 9.4; in the private sector, it was 2.9.

f. In 1968-69, 72.8 per cent of instructors teaching Afro-American Studies were white with projections that 70.5 per cent would be white next year, with an increase of Black instructors.

g. The percentage of instructors holding doctoral degrees is expected to increase from 55.9 per cent in 1968-69 to 58.9 per cent in 1969-70.

h. A substantial majority of Afro-American instructors were new or relatively new at their institutions in 1968-69 with 72.5 per cent teaching five years or less and 33.8 per cent in their first year of teaching. This "newness" is expected to increase slightly in 1969-70.

i. Over half (62.1 per cent) of Afro-American instructors in 1968-69 had special training for teaching assigned courses. An increase to 68.7 per cent is projected.

B-4 Cleveland, Bernard. "Black Studies and Higher Education." Phi Delta KAPPAN, LI, 1 (September, 1969).

This article reports results of a survey, "Trends in the Development of Black Courses at Randomly Selected Accredited Colleges and Universities--1968-1969," sent to 212 institutions. With 193 (89.62 per cent) responding, the survey revealed:

a. A significant percentage (66.3) of college and university administrators believe courses dealing with American Negroes will reduce racial tensions.

b. A significant number of schools (48 per cent) indicate Black Studies courses are offered, or will be offered, on their campuses in the next two years. Of schools now offering courses, the highest percentage (37) was in the North; the lowest percentage (27) came from the South. The Far West has the largest percentage (24) planning courses within two years while the South has the lowest (11). Among institutional types now offering courses, the Midwest leads in percentage of universities, junior colleges, and large four-year schools, and leads in small four-year colleges that will offer Black Studies within two years. The North has a higher percentage of small four-year colleges, medium-sized four-year colleges, and religious schools now offering Black Studies. A higher percentage of northern universities will offer courses within the next two years than universities in any other region.

c. For the most part, courses were requested by students, faculty, and administrators.

d. Course offerings vary, but emphasis is on Black History, Literature, and interdisciplinary courses, in that order.

e. Most instructors are drawn from existing staff and "may not have had specific training in Black Studies." Most courses have one teacher, per course, generally white.

f. Goals of Black Studies are: developing self-concept; Black nationalism; combating discrimination and prejudice of Blacks and whites; and training Black leaders.

The author expresses opinions against using only Black faculty or unqualified Black students as instructors but favors some demands for separatism when such demands are not segregationist, and a "principled but flexible response to legitimate Black demands" by administrators.

B-5 National Association of State Universities and Land-Grant Colleges, Office for Advancement of Public Negro Colleges. "The Trend in Black Studies," Advancement Newsletter, I, 5. Atlanta, Ga. (December, 1969).

This article reports a survey of Public Negro colleges and universities, which indicates that most schools have traditionally offered courses in Black History and Literature, while the establishment of Black Studies programs is a recent development. Of the nine schools whose programs are outlined, one reported integration of Black materials into the standard curriculum; three offered Black Studies courses; and five had Black Studies programs. Of these, two offered a major or minor; and one offered an M.A. degree. The nine institutions are: Tennessee State University, Virginia State College, Savannah State College (Ga.), Southern University (La.) Jackson State College (Miss.), Morgan State College (Md.), Central State University (Ohio), Alabama A&M University, and Mississippi Valley State College.

B-6 Shoenfeld, Janet D. Student Initiated Changes in the Academic Curriculum. Student Curriculum Project. Washington, D. C.: ERIC Clearinghouse on Higher Education, May, 1972. (Survey date: December, 1969.)

The most common student-initiated change in academic curriculum was establishment of Black Studies courses or programs, this December 1969 survey of 234 institutions of higher education reports. Response rate was 56.4 per cent, or 132 institutions.

Fifty-nine institutions, or almost 45 per cent of respondents, included Black Studies in their curricula, with Black students making recommendations and frequently sharing responsibility with faculty for developing courses and recruiting new students and faculty.

A majority of institutions reporting chose to include Black Studies within existing departments. About 20, including Fordham and the Universities of Akron, Montana, Houston and California at Santa Barbara, initiated degree programs. Temple University, University of Ohio, and Fordham University established Afro-American institutes. Independent and field studies and requirements for community service were common features of programs.

Ethnic Studies programs (other than Black) were reported by 17 mostly western and southwestern institutions (eight in California). They include: Indian Studies (University of Montana); American Ethnic Studies (Sonoma State, Calif.); Asian American Studies (Fordham University and San Francisco State); Puerto Rican Studies (Fordham). Most were comprehensive degree programs.

At Sonoma State College (Calif.), community response to a proposal for American Ethnic Studies indicated that public schools and other organizations would employ Ethnic Studies graduates and suggested a wide range of possible positions graduates might fill.

B-7 The Christian Science Monitor, Feb. 19, 1970. "Black Studies Added." Reporting on an Associated Press survey of campuses in 40 states and the District of Columbia, the article states:

a. Some 250 institutions offered for the first time, last fall (1969) courses related to Black Studies.

b. At least 14 institutions began offering bachelor's degrees in Black Studies. The Atlanta University system and San Francisco State College plan Master's degree programs.

c. There has been little movement toward establishing separate Black Studies departments.

d. Controversy still swirls over the quality of courses, racial composition of classes, staffing, and administrative control.

Educators argue against using enrollment statistics as indications of success or failure of programs, since many students merely audit new courses. Student participation varies. For instance, a Black Studies course at the University of Colorado at Boulder drew unexpected high enrollment--500 students--but the total Black Studies program attracted only 200 students, far less than expected.

Lack of instructors plagues programs. Black Studies courses were discontinued at Western Kentucky University and Bennington College for this reason. At Brandeis University, ghetto students teach other students. The University of California at Riverside disbanded its Black Studies Department, with a spokesman stating: "The head of the department resigned, the department was prematurely created, academically inferior, and had become a propagandistic program."

The article states, "The future of Black Studies remains uncertain." One opinion quoted a university official who believes in the permanency of Black Studies, but a contrary opinion questioned the survival of the programs called a "ghetto in education."

e. Responses underscore the prevailing scarcity of qualified faculty. Three-quarters of the universities having Black Studies for fall 1970 expressed difficulty in hiring qualified Black instructors. This problem was cited by one university to explain why a separate course in African History was not offered.

B-8 "Black Studies in Schools." Education U.S.A. Special Report. Washington, D. C.: National School Public Relations Association, 1970.

This survey, by the editors of Education U.S.A., concerned elementary and secondary Black Studies programs in school systems across the country. State departments of education were asked to list outstanding programs in their states.

Some results have significance for teacher training. The survey indicates that:

a. Great numbers of school districts are either setting up Black Studies programs or incorporating Black Studies into the existing curriculum.

b. "Nearly all educators believe that the ultimate and ideal way to handle material on blacks and other ethnic groups is to weave it into the regular curricula as an integral part of everything that is taught from Kindergarten to Grade 12."

c. There is recognition that separate courses in particular Ethnic Studies may be necessary "to make up for the years of neglect in the area," before or during integration into the general curriculum.

"School systems with active black studies programs stress the need for extensive inservice training for teachers. These courses are considered important not only because they develop teaching skills and a foundation of knowledge about the subject but because they can change teacher attitudes." Some school districts (15 are reported in detail) are writing their own teaching guides because teachers are often found to be deficient in the area of Black Studies. One school official points out that this deficiency results from the lack of university and college preparation of teachers for Black Studies. School districts which have offered non-mandatory Black Studies inservice courses have found teachers to be uninterested in integrating such materials into their classes.

The publication also includes suggested guidelines for Black Studies at the elementary and secondary levels, as well as for an inservice course in human relations for teachers, and guidelines for selecting multi-ethnic teaching materials.

B-9 African Studies Association, Research Liaison Committee (RLC). Directory of African Studies in the United States. Waltham, Mass.: Brandeis University, February 1971 and 1971-72. Published semi-annually.

This booklet provides a current roster of institutions offering African Studies, based on responses to questionnaires. Although the focus of this survey was African Studies, many institutions also listed Afro-American Studies. Therefore, an effort was made to separate out the listings for Afro-American or Black Studies. Of the total 167 institutions listed for African Studies in 1971-72, 56 indicated courses in Afro-American or Black Studies, with 22 of these offering A.B. degrees, nine offering Master's degrees, and two offering Ph.D.'s. The 1971-72 edition was then compared to the earlier February 1971 edition in an attempt to determine whether there was an increase in Black Studies offerings. Of the total 104 institutions listed in the earlier edition for African Studies, 25 indicated courses in Afro-American or Black Studies with 13 of these offering A.B. degrees, nine offering Master's degrees, and three offering Ph.D.'s. Put differently, one-third of the institutions offering African Studies in 1971-72 offered Black Studies, whereas in February 1971 only one-quarter of institutions offering African Studies offered Black Studies. In terms of absolute numbers, the later edition showed more than twice as many Black Studies programs.

The following chart comparing the offerings shown in the two editions indicates increases in almost every category of Black Studies offerings. The decrease shown in institutions offering degrees in other departments with specializations in Black Studies may be attributed, in part, to more institutions offering degrees in Black Studies.

					Degree in Black Studies				Degree with Specialization in Black Studies		
	No. of Programs	Certificate	Minor	Major	AA	AB	MA	PhD	MA	PhD	Unspecified
Feb.71	25	12	16	19	1	13	9	3	20	14	15
1971-72	56	18	22	25	1	22	9	2	20	17	8

B-10 Black Studies: How It Works At Ten Universities. New York: Management Division, Academy for Educational Development, March, 1971.

The report summarizes the results of a summer 1970 survey of Atlanta, Duke, Howard, Lincoln, New York, Princeton, Rutgers, Stanford, Vanderbilt, and Yale universities. The institutions were chosen from 16 recipients of Ford Foundation grants for Black Studies programs. The survey focuses on: program organization, staffing, director's responsibilities, financial support, anticipated major problems, and projected growth. Major findings are:

a. Organization and operation of programs differs widely. seven programs are interdepartmental; two are institutes; and one is an independent department. Eight programs offer a major; two a minor; and one program offers a certificate of proficiency. Despite the trend toward interdepartmental programs, there is a conflicting impulse toward growth in scope and autonomy.

b. Staff tends to be small, typically consisting of a director or chairman, a director of research, and a curator of library or archieves. Sometimes part-time student personnel are used. Interdisciplinary programs usually include a committee of faculty and students representing the various departments involved, which serves as a governing body. A chart, showing numbers, degrees, and fields of faculty specialization, is included.

c. Typically, the Black Studies Program director has the same responsibilities as any college department chairman. In addition, many directors also develop curriculum, advise students, and assume primary responsibility for public relations. Some serve as instructors. In most cases, directors report to the deans; in the case of some interdepartmental programs, they report to the department heads. "In at least one instance, the director is responsible to a governing committee of faculty and students." Black Studies reliance on other departments for faculty can lead to tension and competition. Often program directors must convince other departments of the validity of Black Studies as an academic pursuit.

d. Funding ranges from $57,000 to $150,000 per year (1970), from sources including foundations, the parent institutions, and in one case the Office of Education. One institution reported that its funds for 1971 would be doubled; three reported other increases; and two reported budget cuts.

e. There was greater unanimity on the problems than on any other aspect of Black Studies, with all institutions citing shortage of money and staff as major concerns. A means of circumventing lack of resources, at least in urban areas, has been cooperative programs among several institutions, including a main library, a series of colloquia and special events, and sharing costs for visiting scholars. The lack of qualified faculty is attributed to the failure of institutions to train enough Black professionals. Ways of getting around the staffing problem include: utilizing faculty from other departments; making joint appointments between Black Studies and other departments; sharing resources with other schools; bringing in outside experts and community leaders as guests lecturers; and hiring part- or full-time Black Studies faculty to man the core programs.

f. "All of the institutions expect gradual but steady program growth in the future." Enrollment, number of faculty members, and number of courses are expected to increase in the next year (1971). Additional community participation is planned for the future. Other future projects include:

Work on an oral history of Afro-Americans.
Research on the economic factors of the ghetto.
Development of a library and archives of Afro-American materials with concentration on moves toward liberation.
Student travel to the Caribbean and Africa to study Black history and culture.
Development of graduate programs in Black Studies.
Establishment of a Black artist-in-residence.
Development of mass media and production of programs for Black Studies.
Establishment of Black Studies programs for use in teacher training.
Development of study guides for public schools and colleges.

The original report consists of three volumes, a survey of programs, and a two-volume compendium of background documents, available in limited quantity from the Academy for Educational Development.

B-11 Smith, William D. "Black Studies: A Survey of Models and Curricula." Journal of Black Studies, I, 3 (March, 1971), 259-272.

A nationwide, randomly selected survey of 233 colleges and universities was undertaken by the University of Cincinnati in 1970. Its purpose was to examine various models or approaches to establishing Black Studies programs in higher education institutions. With 60 per cent (140) responses, the survey found five models or trends in initiating Black Studies:

a. 50 per cent of respondents offered courses only, without a degree.
b. 13 per cent established Departments of Black Studies, offering majors leading to a bachelor's degree.
c. 7 per cent established Centers, mostly non-degree granting, but offering certificates of attendance.
d. 6 per cent established Institutes of Black Studies which did not grant degrees.
e. 5 per cent established interdisciplinary programs, offering majors and minors leading to a bachelor's degree.

Thus, 81 per cent of respondents had established some form of Black Studies. Institutions which did not offer any Black Studies courses constituted 19 per cent of the sample and were located in the western and southern parts of the country.

No definitive answer is available regarding the best approach in establishing Black Studies: "Each institutions should adopt the structure that best meets the predetermined objectives."

Though the established models differed, the objectives in Black Studies were similar for all institutions including: learning of contributions, history and contemporary role of Blacks; enhancing self-concept; providing relevant education for work in the Black community, defining the Black role in America; preparing for vocations; studying relationships; and combating racism.

No absolute recommendation about courses required for a Black Studies major is possible, but certain desirable courses should be selected from the areas of Black history, Black sociology, Black political science, Africa, Black arts and humanities, urban studies, selected general Black subjects, Black music, Black psychology, and other topics including those dealing with the Black community. Degree-seeking students should concentrate on subjects germane to their individual interests.

A composite curriculum from all responding institutions is listed in 25 subject areas.

The author concludes that although colleges and universities are responding somewhat to the current concerns pertaining to Black Studies, there are still too few formalized programs in Black Studies. He recommends that those institutions offering only a few courses establish formal Black Studies programs and that southern and western institutions establish programs without waiting for student demand.

B-12 United States Office of Education, Department of Health, Education, and Welfare, Higher Education General Information Survey. "Degrees and Other Formal Awards Conferred Between July 1, 1970 and June 30, 1971."

See M-3.

B-13 Lombardi, John. Black Studies in the Community College. Los Angeles, Calif.: ERIC Clearing House for Junior Colleges, Monograph #13, 1971.

This booklet reports results of an extensive survey addressed to 807 institutional members of the American Association of Junior Colleges and after reference to community college catalogues, other institutional publications, and statements from community college educators, Black students, and Black organizations. Information is provided on the extent, development, and implementation of Black Studies courses in community colleges. The emergence of Black Studies constitutes the most extensive modification of community college curriculum since addition of vocational-technical courses decades ago.

With nearly 80 percent response (67 per cent or 543 usable), the major findings are: Black studies are widespread, with adequate enrollment, consisting of Black students with a sprinkling of non-Blacks. Instructors are predominantly Black and Blacks control programs. Additional findings reveal that Black Studies have influenced other minority or Ethnic Studies programs and that regular courses are being infused with the Black Experience.

The monograph, which includes an extensive bibliography and tables, covers origins of Black Studies, Courses and Curriculums, Curriculum Development, and Continuing Issues.

Claiming the growth of Black Studies "has been remarkable," a regional breakdown of the 543 respondents indicates:

a. In California, 75 per cent of colleges offer or plan to offer Black Studies. Colleges in Hawaii do not have such plans.

b. In the Middle States, 64 per cent offered Black Studies in 1969-70 and nine other institutions plan courses in the next year or two.

c. In the Northwest, 60 per cent have course offerings.

d. In New England, almost half offer Black Studies now.

e. In North Central colleges, one-third offer at least one course with 22 additional colleges planning courses in the next several years.

f. One-quarter of southern colleges offer at least one course with 21 more colleges planning future offerings.

In spring 1970, nearly 45 per cent (242) of respondent colleges offered at least one course under the rubic of Black Studies. An additional 31 per cent (160) of respondents at institutions not offering Black Studies courses reported placing greater emphasis on the Black man's contribution to American society in traditional courses, since the mid-sixties.

Curriculum evolution, starting 1967-68, is described as originally resulting from militant Black student demands. The text warns against adopting curricula, imitating other institutions indiscriminately, without regard to individual campus situations.

Based on reviewing catalogues, the report classifies Black Studies offerings into categories: history, literature, culture, socioeconomic (directly Black Studies); integrated (standard courses modified to reflect Black Experience); and minority and urban-oriented (tangentially related to Black Studies). Course titles are given for each classification. Examples are given of colleges revising regular courses to include Black material and colleges having separate Black Studies programs which are also broadening standard courses.

Degree programs leading to an Associate of Arts degree in Black Studies are in effect at many colleges with large Black enrollments, such as Merritt College, Forest Park Community College, Malcolm X College, Los Angeles City College, and Prairie State College (Ill.). These and other colleges also offer interdisciplinary degree programs combining Black Studies with courses in other departments.

On the issue of Black faculty for Black Studies, the report states that "evidence indicates that the student demands are being met" with a strong trend for assignment of Black instructors, confirmed also by other studies.

Dealing with the first year Black Studies were offered, the report says before 1965 only 10 institutions offered Black Studies; by 1967 the number grew to 23; in 1968-69, 100 colleges inaugurated their first course in Black Studies; by 1970 another 95 respondents adopted their first Black Studies courses.

Further, "Black Studies has been followed by courses and curriculum in Mexican-American, Latin-American, American Indian, Euro-American, and Asian-American Studies." In some colleges, Ethnic Studies programs embodying all of these have been instituted. Of the minority programs, however, Black Studies continues to be the most prominent and most widely adopted curriculum reform.

The author feels analogies should not be made between Black and other Ethnic Studies (German, Irish, Italian, Jewish) because Black Studies curriculum is not oriented to Western and specifically European culture, but to African.

The survey found that in the 543 institutions, 83 per cent were predominantly non-Black, with Black enrollment 10 per cent or less. Ninety-one colleges indicated their Black enrollment exceeded 10 per cent and were designated as having "significant" Black enrollment. However, neither group had been adopting Black Studies courses more readily. Black Studies courses are, however, being offered in most of the large community colleges, irrespective of percentage of Black student enrollment. Indeed, Black Studies courses were offered in 85 per cent of the large, non-Black campuses in 1969-70.

Considering enrollment in Black Studies courses, the report states that a reasonably large number of students enroll, though fewer than activists expected. The report suggests that success of Black Studies depends on the number of Black students enrolled. The extent of white enrollment is not known.

Two tables present figures enabling computation of the per cent of student enrollment in Black Studies courses compared to total college enrollment, for six individual colleges and for four multi-college districts in 1970. The per cent of Black Studies enrollment ranges from under one per cent to six per cent of total enrollment. (This excludes 31 per cent for Malcom X College which classifies most courses as Black Studies.) These data compare with other surveys: a New York survey for 1968-69 indicated 6.5 per cent of total students enrolled were enrolled in Black Studies courses; a 1969 survey of Los Angeles colleges showed one per cent.

Black Studies enrollment for seven individual colleges for two or more semesters (Table 7) shows enrollments in Black Studies went up on four campuses, down on two campuses (from spring 1970 to fall 1970) and one campus showed a decline during that period but a large increase over 1969.

The following tentative conclusions are drawn:

a. Black Studies courses are most numerous in colleges with heavy Black enrollment.

b. Based on the number of additional colleges offering Black Studies courses in fall 1970 over fall 1969, and the trend over the past four semesters, it may be conjectured that the enrollment in 1970 is greater than in 1969.

c. The enrollment trend is largely Black, except in colleges that already have predominantly white student bodies.

d. A favorable administrative attitude has a marked positive effect on enrollment and, conversely, an unfavorable attitude has a negative effect.

e. An even more marked effect on enrollment occurs when members of governing boards express an interest in Black Studies. Opposition from board members in some large urban southern colleges accounts for the absence of Black Studies courses. To a lesser extent, this is true also in a few northern colleges.

Under curricula development, the survey reviews successful experiences in and practices for implementing a Black Studies program. Suggestions for implementing a Black Studies program are given, including a model description for a program director.

Several continuing issues are identified, namely, the use of the terms Negro, Afro-American, Black; ethnic origins of instructors; quality and relevance of Black Studies; and control of Black Studies. "The issues dealing with organization, transferability of courses, selection of instructors, and supervision are still pertinent for colleges planning Black Studies courses."

The report claims the Black Studies movement has influenced standard courses and curriculum, particularly in American history and literature, citing that integrated courses and standard courses taught from a Black perspective are appearing alongside Black Studies programs.

A trend "substituting Ethnic Studies for Black Studies, seems to be making headway with little open opposition by black students or instructors," according to the report. This trend is noted most in large urban colleges with substantial minority group enrollment. The report cites action by the Board of Governors of the California Community Colleges and the Colorado State Board for Community Colleges and Occupational Education both urging broad ethnic minority studies courses. Lombardi states: "Black Studies is in danger of being absorbed by or forced to share equal status with the other members of the ethnic studies family."

Many tables present relevant data, such as:

Table 1.	Black Studies in American Community Colleges 1969-70, by Accrediting Region.
Table 2.	The First Year That Black Studies Courses Were Offered in Two-Year Colleges.
Table 3.	The Growth of Black Studies in Two-Year Colleges, 1965-1970.

Table 4. Black Enrollment Expressed as a Percentage of Total Enrollment in 543 Two-Year Colleges, 1969-1970.
Table 5. Black Studies Enrollment for Individual Colleges, Fall 1970.
Table 6. Comparative Black Studies Enrollment for Colleges in Multi-College Districts, Fall 1970.
Table 7. Black Studies Enrollment for Individual Colleges for Two or More Semesters.
Table 8. Number of Black Studies Courses Offered in Two-Year Colleges, 1969-1970.

B-14 McDaniel, Reuben R., Jr., and McKee, James W. An Evaluation of Higher Education's Response to Black Students. Bloomington, Ind.: Student Association of Higher Education, Indiana University, September, 1971.

To determine the degree institutions of higher education were meeting 20 criteria for institutional responsiveness to the needs of Black students, a 142-question survey was sent to chief executives of 2,764 colleges and universities in 1970. There were 1,168 usable replies, representative of the system of higher education. The survey concludes higher education is not responding to the needs of Black students and shows "little evidence of real progress. The impression many may have of an apparent high national level of response to the needs of Black students is based on the apparent rather than the real. Each of many institutions is doing a little and the number involved gives the unreal impression." Further, "continued efforts across the entire system of higher education are necessary if progress is to be made."

The study focuses first on what colleges and universities are doing to meet the needs of their Black students.

Open admissions policies are a reality, with 82 per cent reporting either open admissions or special admissions adjustments, but only 50 per cent reporting some kind of academic help programs.

Black and African Studies are "new" interdisciplinary fields of study, adopted by 50 per cent of the respondents. There is a growing consensus that these studies should form an integral part of the curriculum. Forty-eight per cent were also making some effort to adjust the regular academic program to reflect new data and new understandings concerning Blacks.

Training in race relations has been attempted by 45 per cent, primarily directed toward the counseling staff, with only nine per cent reporting programs for faculty and professional personnel,

Forty-four per cent were actively involved in the recruitment of faculty. Only eight per cent were making efforts to improve residential patterns, while just one-fourth were providing financial aid programs.

Next, the report deals with people in higher education, and whether they are vigorously supporting the cause of young Blacks,

Only 36 per cent of the responding institutions report trustee support. Less than one-third said their administrators felt the institution should be making efforts to meet the needs of young Black students, Only one-fourth indicated general faculty support for programs to serve Blacks. In only one-fifth of the institutions was there general student support for programs to meet the needs of Black students. There is little opposition from trustees, administrators, faculty, and students to programs for Blacks. Rather, the general mood appears to be one of indifference.

One purpose of the research was to isolate particular patterns of response which would be most likely to indicate general institutional responsiveness. Institutions which considered the needs of Black students by programming student activities permitting and encouraging unified student forces to assist colleges in increasing responsiveness were the group deemed most responsive. Thirty-five per cent of reporting institutions fell in this group. The second most responsive group was institutions giving administrative support for programs for Black students. Thirty per cent reported such action. The recruitment of Black faculty and staff, reported by 44 per cent of respondents, was viewed as indicating the next most responsive group. Faculty support, which was found at 25 per cent of the reporting colleges, is the fourth best indicator of general institutional responsiveness.

Relaxed admissions policies and active participation of Blacks in general campus life are not found to be the best indicators of institutional responsiveness, in that such actions, by themselves, do not lead to significant changes. To meet the needs of Blacks, colleges must go beyond these objectives to the existing system.

The report identifies the kinds of institutions responding and finds:

Public-local institutions are most responsive; public-state institutions, next; private-nonchurch institutions, third; and private-church colleges, last. Multicampus institutions are more responsive than single campus schools; institutions offering the doctor's degree more responsive than those offering master's, with bachelor's degree colleges last.

There are regional differences in responsiveness, with the West most responsive, with New England, north central, and middle states, the Northwest and South next in declining order. Urban and large institutions were considerably more responsive than nonurban, small schools.

In conclusion, the report finds that predominantly white institutions of higher education are not responding in a meaningful way to the needs of Black students. What has been done is the result of pressure from the Black community, the Federal government, and from an attempt to keep up with the latest fads. There is no coordination, little communication, and no pattern of national response. A few institutions have developed comprehensive programs, but the majority have been unable or unwilling to change.

Future recommendations include:

a. The Black community of students, faculty, and interested citizens must make concentrated efforts to gain larger numbers of university programs.

b. These efforts might best be directed toward locally oriented and/or firmly established institutions.

c. Regional, branch, and some private institutions should establish specialized programs.

d. Southern region schools must develop programs to meet the needs of Black students rather than emphasizing ways to increase Black enrollments.

e. Institutions must begin to recruit in areas where Blacks live and make other special efforts to recruit Black students.

f. Institutions must differentiate carefully between efforts to provide opportunities for Black students to fit into existing academic patterns and efforts to meet the total range of special needs.

g. Courses and programs in Black and/or African Studies must be expanded rapidly as integral parts of the curricula at all institutions, except the highly specialized ones.

h. Preparation of Blacks for faculty and staff positions, active recruitment of qualified Blacks, and possible revision of existing requirements are necessary.

i. Higher education administrators should assume greater responsibility for developing general patterns of institutional response to the needs of Black students.

j. A national educational association should develop a central clearinghouse for information in attempting to meet the needs of Blacks.

B-15 Johnson, Harry Alleyn, ed. and comp. Multimedia Materials for Afro-American Studies. 1971.

See B-72.

B-16 "What's the Score on Black Studies?," Today's Education (Journal of the National Education Association) (January, 1972), 62.

The UCLA Center for Afro-American Studies in cooperation with the Department of African Studies at the University of Kansas undertook a representative study to determine the impact of Black Studies on four-year colleges.

Survey findings revealed:

a. Forty-five per cent of 72 schools responding have courses in Black Studies, and another eight per cent are planning to offer courses in the future.

b. No special pattern to development of Black Studies. Among Black colleges, Grambling has Black Studies, Alabama A & M does not. Among predominantly white southern colleges, Louisiana State is without Black Studies, but Tulane University has a program.

c. The percentage of non-Black teachers was higher than that of Black teachers because of shortages of Blacks. Black Studies must depend on available teachers in many small midwestern communities.

d. African Ph.D.'s are providing growing academic and administrative leadership in Black Studies.

e. More Black than white students take Black Studies courses, but in some colleges, with small Black enrollment, more whites take courses.

f. Different types of Black Studies programs have emerged. Some stress cultural emphasis, others research interest, and a few, such as UCLA's Center for Afro-American Studies and Cornell's Africana Research Center, combine these approaches. In other examples, the University of Pittsburgh has a Department of Black Community Research; Howard University is attempting to develop a model program for predominantly Black institutions, while University of California campuses formed a consortium.

The report states, "Actually, the field is still being defined."

B-17 Smith, W. David. "The Opinions of Administrative Heads of Black Studies." Phi Delta KAPPAN (March, 1972), 446.

"The full impact of black studies is not known and will not be known in the near future," according to the author, who also states, "Black studies deserves vigorous scholarship and research to accurately assess its contribution to American society."

Recognizing the many unanswered questions about Black Studies, the author surveyed 100 randomly selected Black Studies administrators in accredited colleges and universities, including public and private, predominantly Black and white, large and small, secular and nonsecular. With 70 respondents, the survey showed:

a. Black Studies majors were offered in 26 schools and minors in 20 schools; Master's were offered in two schools with 28 institutions planning Master's programs within five years. No schools reported Ph.D. programs.

b. The number of Black Studies faculty ranged from one to 36 with a mean of 5.1.

c. Faculty and student committee recommendation was the most frequently cited reason for initiating programs, rather than student demand.

d. Black Studies programs seem to benefit from establishment within a department according to slightly more than half the program heads. "Centers, institutes, and other nondepartmental Black studies programs often run into difficulty when their agency or foundation support grants expire."

e. Financing ranks as the most significant problem. Other reported problems were: attaining credibility with the administration and winning interdepartmental and university-wide cooperation; getting more Black community involvement; designing programs offering a major; offering interesting courses; recruiting qualified Black faculty willing to live in the South; frequent turnover; racism; finding proper space; getting Black students to study seriously; and recruiting more Black students.

f. Regarding racial composition, the administrators felt programs should be designed and directed by Blacks, but attended and taught by both Blacks and whites.

g. Black Studies will last "forever" according to 40 per cent of the administrators. All but three administrators anticipate a lifespan of one to 20 years. However, many reported their schools refused to insert Black Studies majors and degree programs, and withheld sufficient budget, trained personnel, and space for a substantive program because of a belief that Black Studies is "a temporary thing." The author concludes that unless officials are prepared to help solve the problems and commit funds before initiating Black Studies programs, the programs will fail.

B-18 Chronicle of Higher Education, Vol. VI, No. 34, May 30, 1972.

Diverse articles on Blacks in higher education appear in this edition, including:

Janssen, Peter A. "Higher Education and the Black American: Phase 2."

Crowl, John A. "Black Studies: The Bitterness and Hostility Lessen, but Criticism Persists."

Uunila, Edith H., comp. "Black Higher Education: A Reading List."

A list of "Selected Journals in Black Studies."

There are also articles on Black Colleges and Black Professional Schools.

Crowl's Black Studies piece states that Black Studies programs now fill a standard, if insecure niche in the curriculum with about 200 institutions offering a Black Studies program and another 400 offering courses in Black history or culture. Crowl reports that a survey of 14 institutions by Pennsylvania State University turned up 238 different course titles, while the catalogue of New York University's Institute for Afro-American Affairs listed 24 areas of study. White interest is substantial on many campuses. At Ohio University, whites make up 40 per cent of Black Studies enrollment, and Yale University's enrollment is 75 per cent white with many courses taught by white faculty members.

Problems common to Black Studies at many colleges are: demands of politically oriented Black students; poorly conceived, low quality programs; grudging acceptance from traditional, white academic circles; shortage of qualified Black faculty members; fiscal problems; and the risk of a Black Studies ghetto on white campuses.

Noting the termination of foundation financing for Black Studies programs, the article states: "Despite the many problems facing black studies programs, however, they seem to have gained enough acceptance to continue at most major institutions that now have programs." Roscoe Brown predicts "fewer but better departments with many, many more qualified people in them." Nathan Hare, a critic of Black Studies programs comments: "Black Studies have gotten more black students into college in three years than integration has in three decades. . . . White folks had four centuries. You can't expect Black Studies to come up with a full-blown program in such a short time."

Jenssen reports Black enrollment in college doubled from 1964 to 1970--to 470,000 students. But in 1970, only 5.8 per cent of the college population was Black, while 11.5 per cent of the U.S. population was Black. Blacks have moved across the spectrum of higher education, with about one-third of all Black students enrolled in Black colleges, one-third in public two-year colleges, and one-third in four-year, predominantly white institutions.

A survey directed by August Eberle, Department of Higher Education, Indiana University, showed that out of 1,168 white colleges and universities, only about one-fourth had special financial aid for Black students and only one-half offered academic help. Thus "higher education was not responding to the real needs of black students."

Pending Research

B-19 The African Heritage Studies Association's subcommittee on curriculum (care of African Studies Center, Howard University, Washington, D.C. 20001) is preparing guidelines for a uniform "core curriculum" for Black Studies, with an expected publication in fall, 1972.

B-20 Dr. Nick Aaron Ford, of Morgan State College (Md.), has conducted a questionnaire survey of Black Studies programs at 200 institutions, supplemented by visits to 100 campuses. The final report will indicate organizational patterns of programs, degree and graduate degree programs, model programs, institutional lists, current versus first-year enrollment, year programs started, racial composition and numbers of faculty, financial support, and attitudes of faculty, students, and others concerning Black Studies. Expected publication date is early 1973.

B-21 Hampton Associates, 201 Massachusetts Avenue, N.E., Washington, D.C., is preparing a computerized survey concerning students, faculty, and organizational structure of Black Studies programs, with an expected publication date in fall, 1972.

General Information (with annotation)

B-22 Admissions Policy of the City University of New York.

See PR-4.

B-23 African Association for Black Studies. "Curriculum Models for Institutions of Higher Education and Minimum Requirements for Establishing High School Programs." Chicago, Ill.: Chicago State College, June 1972.

See B-176.

B-23 "African Studies Group Vows to Change Opinions Based on 'Deep Racism'." *Jet*, XLII, 9, May 25, 1972, pp. 28-29.

The African Heritage Studies Association, formed in 1969 in reaction against the "racist policy" of the predominantly white African Studies Association, has as its goal to "address itself in a meaningful and educational way to changing American public opinion based on deep racism and ignorance of the Black people." The AHSA includes Black and African scholars, students, and professionals engaged in African and Afro-American Studies.

B-24 Anderson, Talmadge. "Black Studies. *Community,* No. 10. Washington State University, April 15, 1971.

The author defines Black Studies as "the systematic study of the history, life styles, and philosophies of black people." Since African traits are still identifiable in Black Americans, Black Studies must relate to African history and culture, which makes them fundamentally different from traditional academic disciplines. Defining Black Studies must be initiated by Blacks, who may later call upon others for assistance. A major task of Black Studies is to combat white racism by legitimizing the Black experience. The author sees Black Studies as an excellent avenue toward amelioration of the crisis in Black-white relations.

The most significant impact of Black Studies has been on predominantly white campuses, because Federal Civil Rights Acts guidelines encouraged recruitment of Blacks and other minorities. The nature of Black Studies on white campuses is basically informative, investigative, and descriptive analysis. The author cites nationwide polls which "have shown that Black Studies, which are part of black curricula, have done more to inform whites about the nature of blackness than present so-called white curricula on the college level."

Also listed are the objectives of Washington State University's Black Studies programs, as well as the courses offered.

B-25 Bander, Edward J., ed. Turmoil on the Campus. The Reference Shelf, Vol. 42, No. 3. New York: H. W. Wilson Co., 1970.

This book focuses on student unrest and contains reprints, book excerpts, and addresses on current issues and social trends.

The first three articles in Section IV, Black Studies, appeal for rational curriculum development to meet the needs of both Black and white students. Bayard Rustin ("The Failure of Black Separatism," Harper's Magazine, 240:25-32+, January, 1970) contends that most Black Studies programs ignore "the opportunity for a vastly expanded scholastic inquiry into the contributions of Negroes to the American experience" and concentrate on protest as an end in itself.

John Hatch (New Statesman, 77:756-7, May 30, 1969), asks for Black Studies as universal knowledge of the contribution of Negro culture to the American heritage and bemoans cultural separatism as duplicating the tragedies of South African apartheid.

In "Can the University Survive the Black Challenge?" (Saturday Review, 52:68-71+, June 21, 1969, James Case, education editor, notes that recent challenges to the university have been primarily Black. Ivy League and Seven Sister colleges, and others, have accepted and enrolled a record number of Black students for fall 1970. Several are more than doubling present campus enrollment of Blacks.

This dramatic change occurred in the mid-60's due to: disenchantment with the promise of integration; rejection of white society by Blacks; and gradual increase in numbers of Blacks on white campuses, bringing development of group solidarity.

There were pressures to: admit larger numbers of Black students; establish Black Studies Departments; separate eating and living facilities; establish cultural centers for Black students; and reform curriculum to make it more relevant to the Black experience.

On some campuses, students demanded action-oriented programs to work in ghetto areas and develop skills to serve community.

Two proposals are given: W. H. Ferry, Center for Study of Democratic Institutions, suggests that the University of California create an all-Black college.

Dr. Thomas A. Billings, retiring director of Upward Bound, proposes an experimental university organized along racial lines rather than according to academic disciplines. He would experiment with an institution where students share classes in hard sciences and technology (neutral) but study in separate colleges for Blacks, American Indians, Mexican Americans, and other minority groups in the humanities (not neutral).

In the fourth article, "Misbehavioral Sciences" (Spectator, 222:578, London, May 3, 1969), Murray Kempton describes confrontations at City College of New York and Columbia University and states "we have trouble distinguishing the merely disturbing from the apocalyptic." "SDS is fading away, the illusion of its danger and the usefulness of many of its nuisances alike unrecognized."

B-26 Bayer, Alan E., and Boruch, Robert F. The Black Student in American Colleges. ACE Research Reports, Vol. 4, No. 2. Washington, D. C.: American Council on Education, 1969.

This booklet provides extensive data on the composition and characteristics of Black students in higher education, reporting national norms based on responses from 12,000 Black students at 358 representative institutions. The data compare characteristics of Black students in different types of institutions and compare characteristics of Blacks and whites with regard to academic achievement, background, attitude, income, and objectives. The report also provides overviews of studies on Black higher education and programs in higher education for the disadvantaged.

B-27 Bethune, Lebert. "Afro-American Studies: Perspectives Toward a Definition." IRCD Bulletin, V, 3 (Summer, 1969), 9-10, 15.

The author presents a rationale for Black Studies and examines some of the emerging trends. The best justification for Black Studies--if any is needed--is that they are a study of man. Their chief purpose is development of an understanding of the diversity of American society, including the full range of Afro-American experience.

The author sees a great concern in schools, especially at the university level, with development of Black Studies. Teachers are requesting and publishers are producing many instructional materials, some of which are of little value.

At the college level, the author finds three trends: merging of Afro-American Studies into the general education program; establishing Black Studies as a major; and emphasizing work in the Black urban community.

The article includes a list of "Selected References on Black Studies in Higher Education."

B-28 Black and Other Multi-Ethnic Studies, District of Columbia Teachers College, Washington, D.C., Catalogue, May, 1971.

See M-10.

B-29 "Black Studies Gaining Shaky Niche on Campus." Los Angeles Times, May 7, 1972.

Mixed reactions to the success of Black Studies programs in California are reported with the conclusion that such programs have achieved an "uneasy accommodation with the academic establishment." Some claim early programs lacked definition, substance, and suffered from administrative obstruction. One spokesman states that there has been a 100 per cent faculty turnover in four years with early pioneers forced to move out of programs. Having lost most strident student supporters, some students claim current programs are meaningless, lack sufficient community involvement, and overemphasize culture and history. They favor systematic, futuristic, science-oriented Black Studies programs. Nathan Hare is quoted as a critic of typical programs as irrelevant, with whites "dusting off" other courses and calling them Black Studies. Sidney Walton comments, "A meaningful black studies program is nonexistent." However, many instructors believe that, "considering the obstacles and its total newness, black studies has done remarkably well in four years."

B-30 Black Studies: Myths and Realities. New York: A. Philip Randolph Educational Fund, September, 1969.

After an introduction by Bayard Rustin, this booklet presents the following articles: "Realism in Afro-American Studies" by Martin Kilson; "Clio with Soul" by C. Vann Woodward; "Letter of Resignation from Board of Directors of Antioch College" by Kenneth B. Clark; "Black Studies: Slogan or Social History?" by Thomas Sowell; "The Case Against Separatism: 'Black Jim Crow'" by Roy Wilkins; "Education and Economic Opportunity" by Andrew F. Brimmer; and "Integration or Segregation?" by Norman Hill.

The authors agree on the need for increased educational opportunities for Black students and on the importance of expanding academic attention to the contributions of Blacks to the American experience. They delineate positive and negative characteristics of Black Studies and provide principles and programmatic suggestions to guide universities establishing Black Studies programs. There is general agreement against Black separatism in Black Studies and several opinions favoring that Blacks study traditional disciplines to strengthen their ability to compete in an economy of expanding opportunities. Author Brimmer says: "I am greatly disturbed by the proliferation of programs described as Black Studies . . . and the growing tendency of numerous Negro students to concentrate in such areas or to substitute such courses for more traditional subjects in undergraduate programs."

Fears are expressed that Black Studies will be misused: as a pretext for separatism; for the purpose of image-making and an avoidance of intellectual effort; with education subordinated to political and ideological goals.

Roy Wilkins suggests establishment of two centers of genuine stature in Black Studies on each coast, with adequate financing, staffing,exchange of scholars and visiting personnel. "Meanwhile, valid courses in Afro-American history and culture should be established at all good colleges and universities to the extent that qualified faculty, black or white, can be found."

B-31 "Black Studies in American Education." The Journal of Negro Education, Vol. XXXIX, No. 1. The Yearbook. The Bureau of Educational Research. Washington, D.C.: The Howard University Press, Summer 1970.

See B-38 Brown, Roscoe C., Jr.
B-89 Rigsby, Gregory U.
B-98 Turner, Darwin T.
B-102 Vontress, Clemmont E.

B-32 "Black Studies: Perspective 1970." Danforth News and Notes, Vol. 5, No. 2. St. Louis, Mo.: The Danforth Foundation, March 1970.

This statement summarizes the problems persisting in Black Studies programs and outlines the reasons Danforth supports such programs. Among the difficulties mentioned are: disagreement among scholars, faculty, administrators, and students on defining the field; who should develop it; what research is needed and who should conduct it; shortages of personnel; unstable departments; absence of determinants as to qualifications of Black Studies teachers; profound divisions on educational and institutional philosophies, complicated by the relationship of Black Studies and Black Power; varieties of views on autonomy and control as well as content.

The report states: "There was a drifting away from the ideals of integration and assimilation with which the Civil Rights movement had been launched, but no consensus on their replacement."

In defending its interest in Black Studies, the report mentions these factors: the importance for white and Black to understand Black experience; race should not be a criterion for scholarship; support "buys time" for resolving issues; the roots of the conflicts lie in the university and society rather than in the subject matter; and Black Studies can contribute to reconciliation of the races.

In 1969, Danforth established a program of post-graduate Black Studies Fellowships to provide a year of study in a major university center for college and university faculty who are central in Black Studies programs at their home institutions. The fellowships were awarded in 1969-70 at the University of Chicago and Yale; 25 were awarded in 1970-71 at the University of Chicago, Howard University, Morgan State College, Stanford University, and Yale University. The program will continue through 1971-72.

B-33 Blassingame, John W., ed. New Perspectives on Black Studies. Urbana: University of Illinois Press, 1971.

Articles and authors are:
- Hare, Nathan. "What Should Be The Role of Afro-American Education in the Undergraduate Curriculum?"
- Fischer, Roger A. "Ghetto and Gown: The Birth of Black Studies."
- Jordan, June. "Black Studies: Bringing Back the Person."
- Russell, Michele. "Erased, Debased, and Encased: The Dynamics of African Educational Colonization in America."

Pentony, DeVere E. "The Case for Black Studies."
Johnson, Eldon L. "Race and Reform."
Cardoso, Jack J. "Ghetto Blacks and College Policy."
Genovese, Eugene D. "Black Studies: Trouble Ahead."
Clark, Kenneth B. "A Charade of Power: Black Students at White Colleges."
Lythcott, Stephen. "Black Studies at Antioch."
Lewis, W. Arthur. "The Road to the Top is Through Higher Education--Not Black Studies."
Blassingame, John W. "Black Studies: An Intellectual Crisis."
Stimpson, Catharine R. "Black Culture/White Teacher."
Turner, Darwin T. "The Teaching of Afro-American Literature."
Schneider, Joanna E., and Zangrando, Robert L. "Black History in the College Curriculum."
Blassingame, John W. "Black Studies and the Role of the Historian."
Blassingame, John W. "A Model Afro-American Studies Program: The Results of a Survey."

The essays deal with the objectives, content, and problems of Black Studies, often expressing divergent views on such matters as segregated Black Studies, faculty selection, revolutionary purposes, and community action programs. Despite disagreements many contributors agree that Black Studies:

a. are a legitimate and long-overdue intellectual enterprise;
b. should and will produce attitude changes of Blacks and whites;
c. will lead to improvements in the Black community and train more sophisticated leaders for it; and
d. should stress scholarship and solution of pressing social problems.

Part Two, as explained by the editor in his introduction, focuses on the problems of establishing Black Studies programs. Kenneth Clark and Stephen Lythcott debate the advisability of establishing programs which exclude whites. Eldon Johnson, Jack J. Cardoso, Clark, Eugene Genovese, W. Arthur Lewis, and John Blassingame call for a more dispassionate approach, insisting whites as well as Negroes need to know more about the Black experience and that Black students should not try to establish apartheid, that educational institutions should maintain high standards and that they should inaugurate cooperative ventures with Negro colleges.

Some authors support hiring only Blacks as faculty for Black Studies, while others, such as Blassingame and Darwin Turner, contend qualified teachers should be hired without regard to race.

"A Model Afro-American Studies Program: The Results of a Survey" reports responses from 31 of 77 scholars contacted regarding a proposed model Black Studies program. Two programs are described, reflecting these comments. Course title are listed for a minor in Black Studies for the student majoring in a traditional discipline, and for a departmental program.

Each institution should determine whether it is desirable as well as intellectually and financially feasible to inaugurate a department. Further, "As far as Black students are concerned, the losses inherent in majoring in Black Studies may outweigh the gains."

Black colleges can advise predominantly white colleges in many aspects of Black Studies, and the author recommends establishing concertia, faculty exchanges, and faculty institutes arranged by Negro colleges.

Since "the black experience is too important to continue to be segregated out of traditional courses," Blassingame states the colleges' first responsibility is to "help the faculty retool . . . to integrate the Negro into their syllabi."

B-34 Bloom, Rena F. "House Servant." Community, No. 10. Pullman: Washington State University (April 15, 1971).

Black Studies has perpetuated the institutional racism it was supposed to remedy. Often, Black Studies courses are remedial because students have rarely studied the Black experience before. For instance, Black Studies courses must take time to help white Americans work out their racial hangups when they should be seriously studying minority groups. Also, other academic departments have used Black Studies courses as an excuse for not incorporating Black materials into their own courses.

The real victims of this system are the bright Black students, who not only find themselves in Black Studies courses with 90 per cent white enrollment, but are also expected to be living examples of the Black experience for these white students.

The author's solution is four-fold:

a. A basic remedial course in the Black experience should be offered at the freshman level, taught in sections small enough to allow discussion of the racial problems of white students. Black students might be exempted from this course, which would be required for others.

b. The basic knowledge of Black culture in the humanities and social sciences should be handled by the introductory courses in those disciplines.

c. Black Studies courses should be reserved for and taught on the level to which they are assigned. They should not have to deal with freshman problems.

d. Black Studies should have the freedom to set up its own program, especially advanced studies. Such a Black Studies program might also point the way to a renewal of the American educational system.

B-35 Braskamp, Larry A., and Brown, Robert D. "Evaluation of Programs for Blacks." EDUCATIONAL RECORD, Vol. 53, No. 1 (Winter 1972), 51-58.

A specific three-stage plan for program evaluation is presented which is applicable to Black Studies curriculum as well as other programs for Blacks:

a. An assessment of the specific needs for and of a program for Blacks.

b. An on-going description of the process or the activities.

c. The decisions about the future.

B-36 Brewer, Jim. "Black Educators Lectured." San Francisco Chronicle, May 26, 1972.

At a three-day conference on Black education in America, Black teachers were identified as the key to liberation. Many militant opinions were expressed at the meeting of almost 300 predominantly Black educators.

David Llorens, Director of Black Studies, University of Washington, and onetime associate editor of Ebony magazine, warned teachers that Black Studies is in danger of being destroyed by the same attitudes which commercialized the manufacture of Afro clothing. The University of Washington currently offers 60 Black Studies courses, but Llorens said he would recommend only eight of them.

B-37 Brown, Roscoe C., Jr. "Black Studies in Perspective." New York University Education Quarterly, Vol. II, No. 2, Winter 1971.

This article discusses the purposes, organizational patterns, and effectiveness of Black Studies programs. For Black students, Black Studies provides the opportunity for understanding their culture and heritage and for exploring the social, political, and economic approaches for helping Black people. For whites, Black Studies provide insight into racism and understanding of the contributions of Blacks. Prominent patterns of organizing Black Studies are departments, the institute or autonomous center, and the coordinated program. The pros and cons of each are discussed with the weakest seen as the coordinated program. The consortium arrangement is cited, with the Six Institutions' Consortium of North Carolina given as a good example. The author believes Black Studies has been effective in mobilizing resources of higher education to deal with Afro-American matters; in interesting more professionals in studying Black heritage and in helping Black students seek identity and feel they can contribute to other Blacks. "For the future," Brown states, "I believe Black Studies is here to stay." Further: "Blacks, and whites should be moved to do something immediately about the racism in our society. What better place for them to learn what to do and how to do it than in the university?"

B-38 Brown, Roscoe C., Jr. "New York University: The Institute of Afro-American Affairs." Black Studies in American Education, Yearbook No. XXXIX, The Journal of Negro Education (Summer, 1970), 214-220.

Objectives of the Institute are the study of the contributions, problems, and aspirations of Afro-Americans and the "development of skilled and committed students," objectives intended to apply as well to Puerto Ricans, Mexican-Americans, and American Indians.

The Institute, an autonomous structure, provides for interdisciplinary study; joint professorships; junior and senior fellowships; informal educational activities; special education programs; travel and exchange programs. It contains three functional programs: Education; Research; and Library, Archives and Educational Services. Joint programs between the Institute and various schools and colleges are given. Proposed majors and minors in Black Studies are coupled with a major in an academic discipline. A variety of flexible approaches are used for Black and white students. An extensive library about Afro-Americans will be housed in Bobst Library on campus.

B-39 Browne, Robert S. "The Case For Black Separatism." Ramparts Magazine, Vol. 6, No. 5, December, 1967. (Introduction, The Black Curriculum, Walton, Sidney F., Jr. East Palo Alto, Calif.: Black Liberation Publishers, 1969.)

This article provides the ultimate statement for separatism, recommending a national dialogue on the partition of the United States into two separate nations, as proposed by the Conference on Black Power, Newark, New Jersey, 1967.

"Certainly partition would entail enormous initial hardships. But these hardships should be weighed against the prospects of prolonged and intensified racial strife stretching into the indefinite future. Indeed, the social fabric of America is far more likely to be able to withstand the strains of a partitioning of the country than those of an extended race war."

B-40 Cheek, King V., Jr. "On Black Studies and Black Youth. The Journal of Negro History, Vol. LVII, No. 1 (January, 1972), 75. Address given at the 56th Annual Meeting of the Association for the Study of Negro Life and History, October, 1971.

The President of Morgan State College, Baltimore, Maryland, discusses the legacy of Black student protest and four specific demands: Black Studies as an academic discipline; relevance in the education of Black youth; role of the Black college in serving the community; and impact of integration on the future and racial identity of Black colleges.

Black Studies is now an accepted academic discipline. But many questions remain unanswered regarding form, organizational structure, relationship to African Studies, staffing, funding, and enrollment.

Black Studies should not be confined to a major discipline for those who seek a major and a degree. It must cut across the academic spectrum including class and out-of-class exposure. Core curricula and major disciplines must interpret accurately the historical and contemporary impact of the Black presence in America.

B-41 Clark, Kenneth B. "A Charade of Power: Black Students at White Colleges." Antioch Review, XXIX, No. 2 (Summer, 1969), 145-48.

Black students succumbed to a new form of racism in establishing separate Black Studies programs, Clark stated in his resignation from the Board of Directors of Antioch College.

If a university really valued the humanity of Blacks, it would not surrender to student control a Black Studies Institute which excluded whites and lacked minimal academic standards.

Antioch had adopted the segregationist position and was participating in a "shoddy evasion of moral and educational responsibility" by permitting the exclusion of white students from Black Studies, according to the author.

B-42 Cleveland, Harlan. "America's Two Societies." In: Smith, G. Kerry (ed.). The Troubled Campus. San Francisco: Jossey-Bass, Inc., Publishers, 1970, pp. 37-45.

Cleveland cites Hawaii as an example where ethnic groups are both assimilated and ethnically self-conscious. Mutual tolerance in Hawaii has been achieved because each ethnic group has enough self-pride and self-knowledge "to establish its right to be separate--as a first step in establishing its members' right to be unified in equality in a state and nation with people of different racial aspects, ethnic backgrounds, and cultural heritages."

In discussing separate curricula and living arrangements for Blacks, Cleveland cautions not to be too concerned with transitory events: a separate facility for Blacks, begun in 1970, may well be a multiracial facility in 1990.

Cleveland favors ethnic studies which cut across ethnic lines, so that a Black student might be enrolled, for example, in Asian-American Studies. He points out that Black Studies for Blacks only is a first step--but an ephemeral one. He believes that Black students themselves will be the force that guarantees that this step is transitory.

B-43 The College and Cultural Diversity, The Black Student on Campus, A Project Report. Institute for Higher Educational Opportunity, Southern Regional Education Board, 130 Sixth St., N.W., Atlanta, Georgia 30313, October, 1971.

This booklet provides information for institutional use in planning new programs for minorities, particularly Blacks. It describes innovative undergraduate, graduate, and professional programs in recruiting, admissions, instruction, counseling, and campus life, taken from reports of 460 programs in 100 colleges and universities in 14 southern states. Descriptions include multidisciplinary and multicultural programs, arrangements between predominantly Black and white colleges in proximity and joint seminar. The Black Studies program experience at New College (Fla.) outlines the program and stresses the difficulty of finding qualified faculty. Suggestions for the development of an experimental Black history course are offered. A report from the "Black Students and the University" Conference in April 1971 is included. This workshop, with 100 people from 38 southern universities, aimed to construct "models of institutional performance." Regarding Black Studies programs, "a sense of ambiguity dominated" with discussions focusing on racial composition and authority of students and faculty, qualifications of faculty, ingredients of a good Black Studies program, and organizational placement and credit for Black Studies. The report states: "None of the universities has evolved satisfactory answers to all these questions. The presence of black students in the universities necessitates a re-evaluation of virtually every aspect of curriculum and instruction, and that process has just begun."

The following suggestions were offered to improve faculty problems:

"Establish joint professorships and short-term faculty exchanges with nearby black institutions.

"Increase fellowships and scholarships to black graduate students, and hire them once they have graduated.

"Broaden and diversify the measurements by which selection of faculty and administrators is made, so that capable and experienced men and women who lack formal credentials such as the Ph.D. can be eligible for consideration.

"Recruit black professionals in business and industry, government, the performing arts, athletics and foundations.

"Because demand exceeds supply, be willing to pay a premium for top black educators.

"Coordinate the efforts of all departments to find black faculty and administrators so that there is a single university effort unimpeded by duplication.

"Encourage SREB to set up a job placement registry for black professionals, seeking to generate new positions and find people to fill them."

B-44 Colmen, Joseph G., and Wheeler, Barbara A., eds. In collaboration with Cartay, Wilfred. Human Uses of the University, Planning a Curriculum in Urban and Ethnic Affairs at Columbia University. The Urban Center, Columbia University. New York: Praeger Publishers, 1970.

This book reports in detail the Urban Center Curricula Project at Columbia University designed to identify, explore, and assess major factors needed to make judgments about curricula innovations particularly in urban and ethnic studies. Six criteria emerged:

a. Interdisciplinary and interprofessional programs are vital for success of new curricula in urban and ethnic studies.

b. Experimental learning should be an integral part of the curricula.

c. A student-centered orientation is basic and may be achieved through participation in curricula decisions; individualization and multiple options; relevance; humanistic orientation and flexible academic procedures and requirements.

d. Balance between teaching, research, and service is necessary.

e. Intellectual rigor and high academic standards should be maintained through effective faculty, excellent informational and study resources, carefully structured and supervised field work plus sound educational methodology.

f. Research and evaluation must be a continuing feature of all aspects of the programs.

Overall there is a "compelling need for mechanisms and structures that serve to link together what are now fragmented course units, community service efforts and research activities" (p. 10).

"A Nationwide Survey of Minority-Related Curricula Change" contacted 184 predominantly white four-year colleges and universities located in or near urban areas, to determine programs of other institutions. It covered courses, special programs and policies related to Blacks, Puerto Ricans, Mexican-Americans, and American Indians. This survey, as of spring 1969, with 127 responses (67 per cent of those contacted) disclosed most of the respondents had made some additions to the curriculum in the area of Afro-American Studies. A list of some of the courses in Afro-American Studies offered or considered by institutions is given. The programs take many forms, from scattered courses in isolated departments to undergraduate and graduate degree schools and colleges. "Only a very few of the respondents appeared satisfied that their present curricula adequately reflect the pluralistic nature of society and the importance in its development of Black Americans and other minority groups" (p. 107). Only a small number of colleges stated that there had been no demand for such innovation. The majority of universities adding courses in Afro-American Studies were not planning to coordinate the various departmental offerings or to create new departments. In most instances, the new courses were introduced within existing departments, usually in English or history. At most universities, courses have been introduced since 1968.

Sixty-seven institutions (almost half the respondents) reported plans to initiate Afro-American nondegree programs, principally at the undergraduate level. A list of these institutions indicates the type and scope of the program and date of implementation. The most widely adopted form for Afro-American Studies is an interdepartmental, interdisciplinary undergraduate major. Twelve institutions planned to inaugurate such a major by September, 1969.

Nine institutions report plans to develop comprehensive programs either independent from or in conjunction with existing departments which are broader in scope and more autonomous than the interdepartmental programs. The report states: "Although demands for the establishment of separate colleges outside the university structure have been uniformly rejected, faculty and students at many institutions are planning the creation of independent departments . . . to gather the relevant existing departmental offerings under one roof and . . . facilitate the creation of interdisciplinary courses, thus enhancing interdepartmental collaboration while maintaining and developing its own identity and education mission."

Several universities are integrating all relevant courses into an ethnic studies program. Generally, the demand for ethnic studies programs is greatest at colleges located in areas where ethnic groups represent a substantial portion of the population. Institutions planning such efforts are listed and a curricula guide for selected courses in ethnic studies is shown.

With regard to faculty selection, the great majority of the universities strongly emphasized "it would be unwise to specify that courses in minority studies be taught exclusively by members of minority groups." Many universities are developing criteria other than traditional academic graduate study for consideration in evaluating candidates. Several universities urge appointment as residents or visiting lecturers, of writers, artists, and other intellectuals, special visiting professorships, joint appointments, and exchange professorships.

The survey also disclosed:

a. The most widespread student demands appeared to be: new courses or programs that treat history, culture, and social conditions of American minority groups; recruitment of and financial aid for Black students; recruitment of Black faculty and administrative staff.

b. The majority of students are convinced: only a comprehensive and coordinated program can deal effectively with the complexities of minority-group culture; program development must not be left to traditional academic channels but must involve the full participation of Black students, faculty, and community consultants.

c. Approximately 75 per cent of respondents (deans of undergraduate schools) cited student interest or pressure as a primary factor in curricula change. Black Studies programs have had greater success at those institutions where the administration acted flexibly to involve students in program formation.

d. The majority of institutions participating were sympathetic to the need for revisions in curricula to include the study of Blacks, which "is a significant change from their earlier apathy."

e. The majority of educators at a significant number of major centers of higher education are favorable to Afro-American Studies as a distinct area of study. However, there are conflicting opinions and uncertainties about the specifics of Black Studies. The most controversial issue is separatism, which encompasses questions of control, admission, and racial qualifications for teaching. "Some educators are concerned that the pressure of student demand may force universities into introducing hastily conceived programs of doubtful academic value."

f. A major consideration in the introduction of Afro-American majors is the relevance of the field to certain types of professional training. Some reports emphasize Afro-American Studies will contribute significantly to the development of special programs in teacher education.

The report also includes results of surveys of Columbia faculty, administrators, students, neighborhood representatives, and prospective employers regarding their views on an urban and ethnic curriculum. Reviewing comments from the Puerto Rican community, the survey concludes: "Several formal and informal organizations within the community have developed an expertise upon which the university can draw in formulating its own solutions to urban and minority problems. This expertise, however, does not extend into such fields as curriculum innovation and professional training. Although the Puerto Rican community is able to indicate the abilities, knowledge, and personal and attitudinal traits that it wishes to see in college graduates working in the community, it can be of little help in aiding the university to design curricula that will produce such individuals. Here the university will have to marshal its own expertise in conceiving a curriculum that will prepare students for effective community service."

In preparing for Black Studies programs, students emphasize the importance of community programs. Evaluating trends in experimental programs, the report notes that although some educators retain doubts a growing number of institutions have begun to accept the philosophy and practice of a component of field work in curricula which offers considerable advantages to both students and community.

A comprehensive inventory of Columbia courses indicated 610 courses offered by the university or affiliates relating to urban and/or minority affairs, plus 311 community service activities and 192 research programs. Such courses indicate an already-existing basis to build academic and intellectually viable programs in urban and ethnic studies.

In conclusion, the report states its recommendations apply to Columbia but "apply broadly to all institutions of higher learning located in or near inner-city areas and affected by the problems generated by racial conflict and increasing urbanization."

The recommendations suggest:

a. A university-wide commitment to new goals and priorities in emergent urban and ethnic studies with special attention to Afro-American Studies.

b. Establishment of interdepartmental, interdisciplinary, and interschool undergraduate major in Afro-American Studies; development of a university-wide undergraduate survey course in Afro-American Studies; a graduate program first at the masters, then at the doctoral level, recognizing the great need to prepare teaching and research personnel for all educational levels; formation structured as a department encompassing both undergraduate and graduate programs.

c. Establishment of American Intercultural Studies Department graduate program to study ethnicity and race relations.

d. Development of other ethnic studies programs including a survey course in Puerto Rican Studies and creation of other departments concerning ethnic studies as demand and need develops.

e. Creation of a Cultural Center for Ethnic Studies directed by students.

f. Establishment of undergraduate and graduate programs and courses and a Department of Urban Studies.

g. Rectification of existing courses to incorporate related urban and ethnic subjects.

h. Multiple options for students in these programs.

i. Provision for field work and experimental learning through community service, volunteer activities or paid employment, with and without credit. A "Collegium of the City" located in the community would be the mechanism for students and faculty to engage in activities. An academic travel plan for educationally structured and supervised travel study and independent study is also recommended.

j. Formation of an urban and ethnic affairs library to correct present dispersion and fragmentation of reference material on urban and ethnic affairs.

k. Formation of a university-wide Council on Urban and Ethnic Affairs composed of deans, department chairmen, faculty, and students from all divisions of the university.

l. Provision for an Ethnic and Urban Research, Information and Community Center to act as an all-university clearinghouse for joint college-community activities. The center would include a data bank and information service, arrange and coordinate field work projects, a two-way ombudsman, a Speakers Bureau as well as other functions.

m. Creation of a School of National Studies organized around the subject-matter fields of national concern, urban and ethnic studies, as a new and separate administrative entity providing a complete four-year undergraduate program. The Departments of Ethnic Studies, and the Ethnic and Urban Information and Community Center would be under its umbrella. The report concludes a School for National Studies "would serve as a model for other urban institutions of higher learning that are impelled by the passions of our time to chart new directions for the human uses of the university."

B-45 Dennis, Rutledge M. "Black Studies and Black Education." Community, No. 10. Pullman: Washington State University (April 15, 1971).

"Black Studies has no other option than that of relating to the idea of the BLACK NATION, and the essential tools of this nation-building," states the author.

He claims white educators hold that "education should be used to benefit the individual by enhancing his job opportunities, thus making it possible for him to have that long dreamt of home in suburbia, vacuous leisure and a chance to get away from the social problems cracking this country apart at the seams. Black Studies, on the other hand, must be directed toward intense involvement and commitment," and freed of white control. Black Studies should not be merely new ways to control and manipulate Black communities. Since Black Studies is crucial to Black people, and Blacks see reality differently, they should shape Black Studies. The author reasons that, since Black Studies should relate to the Black Nation and to the problems in the Black community, obviously whites are eliminated. Black life, he states, can be studied as a separate and complete entity, without reference to white life. Where Blacks can determine the direction of Black Studies, such programs can be a revolutionizing force on campus.

B-46 DuBois, Eugene E. "Toward a Rationale for Black Studies As An Academic Discipline. Adult Leadership, Vol. 19, No. 1 (May, 1970), 7-8+.

Black Studies programs provide:

a. Enrichment of course offerings.

b. Infusion of Black culture and life into the lives of young Blacks.

c. Depositories of information related to Black life and culture; also concentration of scholars devoted to research and development of literary, social, political, and economic factors related to Black needs and interests of Black people.

d. Sense of Blackness as cultural, intellectual imperative.

Cultural aspirations and identity do not necessarily equal academic scholarship, which consists of:

a. Defined body of knowledge.

b. Body of content must be capable of analysis by additional research tools.

c Ability of a field to attract competent scholars, theoreticians, and researchers.

d. Academic centers, colleges, and universities must view body of knowledge as within their purview of interest.

B-47 Ebony Magazine, Vol. 27, No. 2, December, 1971, p. 110.

The "Black University" which replaces Howard University's former "Negro" orientation aims to become a center of Black thought and education, where Blacks can define the nature of their oppression, analyze its economic, political and cultural causes, and devise solutions. The needs of the Black community here and abroad have top priority.

President James E. Check states it is in the national interest that acknowledged and recognized Black higher education institutions are clearly identified with the Black community and committed to using their resources to resolve issues and problems that relate to the condition of Black America.

Curriculum changes include increases from 59 to 122 African courses in 1968-69 over 1967-68 and increases from 16 to 36 Afro-American courses in the same period.

B-48 Edwards, Harry. Black Students. New York: The Free Press (1970), Review by Harper, Frederick D., The Journal of Negro Education, Vol. XL, No. 4 (Fall 1971), 394-95.

"Edwards traces student protest from the nonviolent sit-ins of North Carolina A. & T. College students of 1960 to the . . . revolts of black students at Cornell University and Voorhees in 1969. He credits and discredits various groups of races and social classes, students and nonstudents, administrators and faculty, and status quo and revolutionaries. The book consists of 11 chapters covering history of black student unrest in America, the social dynamics of black student protest, and psychological analyses of those persons involved in and reacting to black student protest. Predictions and subtle recommendations, if not warnings, are made suggesting the worst is yet to come. The appendix contains three different black studies curricula which might be especially helpful to those higher education institutions that are pioneering in the construction of black studies programs. . . .

"The final note emphasizes the need for a black and white coalition in strengthennng the strugle for oppressed students and oppressed Americans."

B-49 Emeruwa, Hart N. "Black Studies." Momentum. Journal of the National Catholic Educational Association, Vol. II, No. 3 (October, 1971), 30.

This article provides a description of the Black Studies program and events leading to its establishment at Gannon College, Erie, Pennsylvania. Black Studies was initiated in 1969, with one course, "Afro-American Experience." By fall 1971, more than 25 courses were offered. All Black courses have attracted large numbers of students.

B-50 Dreyfuss, John. "Ethnic Studies in State Mostly Promises, Plans." Los Angeles Times, April 25, 1969.

See M-1 .

B-51 The Ethnics Studies Program at Bowling Green State University, 1970-71 Report. Bowling Green, Ohio: Bowling Green State University. Undated catalog.

See M-18.

B-52 Etzioni, Amitai. "Faculty Response to Racial Tensions." The Campus and The Racial Crisis. Background papers for Participants at the 52nd Annual Meeting of the American Council on Education, Washington, D.C.: American Council on Education (October, 1969), 108-125.

See M-19.

B-53 Farber, M. A. "Black Studies Take Hold, But Face Many Problems." The New York Times, Dec. 27, 1970.

This overview of Black Studies at predominantly white colleges and universities provides insights into problems of curricula, financing, staffing, and autonomy. Programs at individual schools are discussed, and students and faculty are quoted.

Among the issues that divide Black Studies advocates are the need for graduate programs, emphasis on community work, Black Studies at predominantly white institutions, and the virtue of scattered programs.

Civil Rights leader Bayard Rustin opposes Black Studies on intellectual and practical grounds, claiming they are "thrown together" and will not prepare students for jobs. He predicts they will fade, just as the interest in Irish studies by Irish-Americans faded at the turn of the century.

Dr. Roscoe C. Brown, Jr., Director, Institute of Afro-American Affairs, New York University, stresses that the "real effectiveness of black studies can be measured only by the caliber and activities of the people who come out of the programs. It is too soon to apply that test."

B-54 Fields, Carl A. "Black Students in a White University." Financing Equal Opportunity in Higher Education. New York: College Entrance Examination Board, 1970, pp. 33-37.

The movement for Black Studies is a testing process to determine whether the Black experience will be legitimately included as relevant to our democratic society. If it is not, other realistic goals for survival can be set. If it is, Black students will take a major role in helping to shape programs and courses.

B-55 Fisher, Walter. Ideas for Black Studies: The Morgan State College Program. Baltimore: The Morgan State College Press, 1971.

This booklet states that there is no longer any question on the legitimacy of Black Studies; the need now is for curricula guides. Ideas for Black Studies is intended to be such a guide using the Morgan program as a model.

Their undergraduate program offers Black Studies courses as options in the General Education Program, as well as an interdisciplinary major in Black Studies. No separate department or branch of Black Studies is contemplated. The booklet lists course requirements and options for the major. The graduate program involves only Negro history, for a Master of Arts in History with emphasis on Negro History. Listed are required and optional courses for the degree.

In addition to these programs, Morgan State, in 1970-71, participated in two post-doctoral programs: Danforth Foundation's

Post-Graduate Fellowshops for "Black Studies" Programs, and the National Endowment for the Humanities fellows at Johns Hopkins University. In both programs, Morgan's major role was to provide access to its library's Special Negro Collection, and to consultation and courses with faculty involved in Black Studies.

B-56 Flax, Michael J. Blacks and Whites: An Experiment in Racial Indicators. Washington, D. C.: The Urban Institute, 1971.

The status of Blacks during the last decade is measured and analyzed.

The gap between Black and white Americans narrowed during the 1960's in education, housing, health and jobs, the study finds, but widened in several other key measures of family life and income.

Stressing that interpreting these data depends on perspective, he concludes that the last decade saw higher Black rates of improvement, but widening of the gap between Blacks and whites in the following aspects: percentage of families with income of $8,000 or more, percentage of persons completing four years of college, and percentage of illegitimate births.

The size of the white/black gap decreased for high school completion but increased for college completions. If white/Black differences in recent rates of change continue at the same rate until 1976, he foresees that the size of the gap would be smaller between the groups for high school completion, larger for college completions.

Regarding future possibilities, Blacks would reach 1968 white levels in high school completions by 1973 and white levels of college completions by 1987. Of all subjects considered, only this Black high school completion rate would match white 1968 levels so soon.

B-57 Fraser, C. Gerald. "Scholars See Better Programs for Black Studies in Colleges." The New York Times, Oct. 31, 1971, p. 36.

There have been some positive developments in college Black Studies programs, although their hold is still tenuous. The political impetus to establish programs and their novelty have decreased so that possibly fewer but more serious students are enrolled.

This academic turn has surprised many college administrators who saw programs as a panacea and a sop thrown to rebellious students.

These were conclusions of Black scholars attending a conference sponsored by the State University of New York at Buffalo entitled, "Linkages in the Black Pluriverse: Africa, Afro-America and the Afro-Caribbean."

B-58 Freedman, Morris. "Black Studies and the Standard Curriculum." Journal of Higher Education, Vol. LVII, No. 1 (January, 1971), 32-41.

The author describes the Black Studies program at the University of Maryland which awards a regular degree with certification of emphasis in Black Studies, after six courses concerned with Negro history and political, cultural, or sociological aspects of Negro life.

He predicts that separate Black Studies programs, taught by Blacks to Blacks, will diminish in emphasis.

B-59 Furniss, W. Todd. Black Studies Programs and Civil Rights. A.C.E. Special Report. Washington, D.C.: American Council on Education, April 8, 1969.

The article stems from the March 5, 1969, memo from the Office for Civil Rights, Department of Health, Education, and Welfare, regarding the legality of separate programs and facilities for Black students. As background, the author discusses three curricula models: the standard curriculum, and its two modifications, Black Studies "A" and Black Studies "B". The standard curriculum is that designed by whites for whites, while the two Black Studies curricula are designed to correct the faults of the earlier curriculum. The chief difference between Blacks Studies "A" and "B" and the standard curriculum is that the former do not neglect the Black community and the Black student. Black Studies "A" introduces separate facilities and programs for Blacks only at the social level, while the "B" curriculum introduces a separate academic program for Blacks only.

The author describes two proposed (1969) Blacks Studies "B" curricula which may serve as models, those at the University of California, Berkeley, and Federal City College, Washington, D. C. While the Berkeley proposal is consistent with the contemporary aim of education (to prepare students as world citizens through a broad and liberal education), the Federal City proposal is not. "The burden of the Federal City College proposal is that the black student must become, himself, a member in full of the 'African nation' before he can render service."

Issues, including some which go beyond those raised by the Office for Civil Rights, are:

Separate facilities--Although some such facilities are justified educationally and socially, this issue could be settled solely on the basis of the Civil Rights Act of 1964.

Separate academic programs--While totally exclusive programs, as well as some not-so-exclusive ones, run counter to the Civil Rights Act, even these have sometimes been justified on educational grounds.

Separatism and civil rights--Voluntary separatism becomes confused with involuntary segregation, and college decisions on separate facilities may be subject to modification if this uncertainty gives way to fresh social theories or modified laws.

Primary commitment--"An academic program that requires a primary commitment to racial identity rather than to academic principles raises a very difficult issue."

Autonomy--Totally autonomous programs have no precedent in our colleges and universities. A program's freedoms are exercised within bounds of the institutional aims, resources, regulations, and procedures.

Appropriate courses and materials--"Some bibliographies have been published and a few institutes have been held to consider these matters, but little is available to guide those entering unfamiliar territory."

Availability of staff--Qualified faculty is in short supply, and Black colleges are wary of a "brain drain."

Costs--Financial limitations are not easily overcome, and priorities must be considered.

Political considerations--Demands for Black Studies programs are sometimes political in nature and evoke similar responses.

Although these issues must be considered, the author hopes this will not delay or halt the planning of Black Studies programs.

B-60 Furniss, W. Todd. "Racial Minorities and Curriculum Change." Reprint from Educational Record. Washington, D. C.: American Council on Education (Fall, 1969).

The author discusses five considerations which he feels motivate demands for Black Studies programs:

a. Correcting American history, to accurately re-evaluate and rewrite history, since accurate history is fundamental to every other aspect of Black Studies. Furniss cautions, however, against the work of "instant experts," and cites the commendable faculty research and publications sponsored by colleges, foundations, the National Endowment for the Humanities, and professional associations.

b. Hastening integration by improving non-Blacks' understanding of Blacks. The assumption that Black-white proximity brings about tolerance has yet to be verified scientifically. Therefore, we should not reject out of hand, all forms of separatism. A second assumption is that a white student will become tolerant through learning about Blacks, while, in fact, Furniss points out, the student might discover some things about Blacks he does not like.

c. Hastening integration by preparing Blacks to take part in American society with pride and self-confidence. Curriculum planners must be careful to determine whether the needs of Black students are different from the needs of white students. Black Studies programs aim to reduce the rate of academic failure and to make the curriculum more relevant. The author suggests that Black Studies might serve as a model for reform of all studies.

d. Preparing Black students to understand work for a Black community. The author emphasizes that the requirements are the same for both Blacks and whites, working in the Black community. Requirements he lists are: understanding the community and the techniques to be applied. Often a third requirement is a commitment to "the black nation." The author prefers a requirement of attitudes appropriate to the community.

e. Providing Black students with a sense of power. If power is defined as freedom for individual choices, and education is seen as a means to that end, then Black Studies must be supported. For the same reason, autonomous Black Studies programs have some merit. In any case, the author feels some sort of Black Studies program is imperative, if the university is to serve its purpose of taking part in equalizing the freedom of choice of all people. Colleges can meet their students' needs best by: offering courses dealing with ethnic minorities; establishing appropriate compensatory programs; and by supplementing professional programs with work applicable in ethnic communities.

B-61 Genovese, Eugene D. "Black Studies: Trouble Ahead." The Atlantic, Vol. 223 (June, 1969), 37-41.

Universities must respond to growing pressures with principle and flexibility rather than with racist policies or cowardly surrender to Black demands if the legitimate task of Black Studies programs is not to be subverted. The questions of limits and legitimacy must be faced honestly.

B-62 Glazer, Nathan, and Moynihan, Daniel Patrick. Beyond the Melting Pot. 2nd ed. Cambridge, Mass: M.I.T. Press, 1970.

See M-20.

B-62 Graubard, Stephen R., and Ballotti, Geno A., eds. The Embattled University. New York: George Braziller, 1970.

Fourteen contributors, all involved in higher education, outline the scope, nature, and thrust of today's university crisis. Martin Trow, Professor of Sociology, University of California, Berkeley, and Director of the National Survey of Higher Education, discusses Black Studies and Black students and the interrelationships of recruitment, organization of curriculum, and urban programs. He urges a fuller commitment to the recruitment of minority students, especially older undergraduates with broken academic careers, perhaps organizing them in a school of urban studies.

The essays in this collection first appeared in the Fall 1969 and Winter 1970 issues of Daedalus, the Journal of the American Academy of Arts and Sciences.

B-63 "Group Seeks to Standardize Black Studies." Jet, XLI, 25, March 16, 1972, pp. 46-47.

The first annual conference of the African Association for Black Studies, held in 1972, developed the following Black Studies curriculum model, designed for a four-year college program:

a. A general survey of the Black cultural experience.
b. In-depth exposure to the Black experience in history, political science, the humanities, communication techniques, and the sciences.
c. Student selection of a major concentration within Black Studies.
d. Student involvement in community work relevant to the major.

Much discussion centered on the practicality of Black Studies. Participants felt that, while Black Studies will not get the graduate a job, it is a necessary part of Black education.

B-64 Hamilton, Charles V. "The Question of Black Studies." Phi Delta KAPPAN, Vol. LI, No. 7 (March, 1970), 362-64.

Black students are asking their universities to be in the vanguard of development. This is a valid political point. The next step would be to begin to work out the academic changes these demands require. Scholars, not student catalysts, have the responsibility to develop new knowledge consistent with a new orientation.

If Black Studies courses are carefully thought out, "they will be the epitome of higher education." Black students have provided an invaluable educational service by raising hard academic questions in a political context. These questions cut to the nature of the university and college systems. The author wonders whether higher education will be perceptive and intelligent enough to respond.

B-65 Hamilton, Charles V. "Relevance of Black Studies." Agony and Promise, Current Issues in Higher Education. Edited by G. Kerry Smith. San Francisco: Jossey-Bass, Inc. Publishers, 1970.

The author recommends: incorporating material on Black America into lower level courses; developing special courses, redefining a "qualified" instructor; developing mechanisms for curricula evaluations at each college and university to suggest ways for making relevant changes; paying attention to the rest of the curriculum while forming Black Studies departments.

B-66 Harding, Vincent. "The Future of Black Studies." The Troubled Campus, Current Issues in Higher Education, 1970. Edited by G. Kerry Smith. American Association for Higher Education. San Francisco: Jossey-Bass, Inc. Publishers, 1970.

The author describes the political atmosphere surrounding arrival of Black Studies and their inception in a context of fear and disorganization. Current attacks by both Blacks and whites on programs focus on their respectability, necessity, and feasibility. Threats to Black Studies at Black schools occur when already existing Black courses are merely lumped together and repackaged, with subsequent falling-off of student interest. Another possibility that Black campuses become saturated with a concept of Blackness is deemed unlikely. His opinion is that: "Significant black studies programs are not going to be developed all over the country within the foreseeable future, but there are some schools where the matter will be taken seriously, particularly among the black schools."

For white schools, he sees these possibilities:

a. Phasing out of programs after attempts do not work because they are too political, too community-minded, and because they cannot be controlled, and are not academically respectable.

b. Absorbing Black Studies into the orderly system of the institution.

c. Transferring Black Studies under other less controversial categories, such as ethnic and/or urban studies, causing disappearance of Black Studies.

d. Developing Black Studies into a significant new campus force, which the author claims is doubtful.

Setting up ideal conditions under which white-dominated academic institutions would qualify for meaningful Black Studies programs, he lists the following:

a. The institutions should be located within the immediate vicinity of a large and variegated Black community.

b. Minimum Black student enrollment should constitute some 15 to 20 per cent of the total student body.

c. Faculty, staff, and administration of the institutions should be composed of a minimum of 15 to 20 per cent Black personnel.

d. Black Studies departments (or programs) should have the power to hire faculty and give tenure and should be cross-disciplinary.

e. The institution should saturate its total curriculum with Black and other non-white experiences in addition to the core Black Studies program.

f. The institution should be specifically committed to the development of the surrounding Black community.

g. The institution should share its financial and other resources with Black-controlled institutions.

B-67 Hare, Nathan. What Should be the Role of Afro-American Education in the Undergraduate Curriculum? Paper presented at the 55th Annual Meeting of the Association of American Colleges. Pittsburgh, Pa., January 15, 1969.

Current undergraduate curricula seem alien to Black students, many of whom come from disadvantaged environments in the United States and do not identify with courses applicable to a white societal structure. Unfortunately, many history books have either glossed over or omitted the many contributions of Black citizens to society with which Black students could positively identify themselves. Protesting students claim that the textbooks have concealed the real image of their forefathers and seek education that is historically, culturally, socially, and politically relevant to them.

In order to meet educational as well as psychological needs of Black students, two basic phases are suggested for Afro-American Studies: (1) courses in Black history and culture, including African languages, that stimulate ethnic awareness and pride, and (2) courses offering realistic approaches to current problems, motivating student commitment to the improvement of conditions in their communities.

From the outset, curricula should provide opportunities for involvement in community work so that students may gain firsthand experience while being trained. Their presence would also provide the much-needed role models for youths within slums and ghettos. Emphasis is placed on instruction by Black professors who can better understand and relate to Black students, for it is felt that white professors, though well-meaning, would be instinctively repelled by students searching for self-identity. A list of 18 goals of Afro-American education is appended. (ERIC summary)

B-68 Henshel, Anne-Marie, and Henshel, Richard L. (Dept. of Sociology, Univ. of Texas at Austin.) "Black Studies Programs: Promise and Pitfalls." Current Trends in Negro Education. Summary: The Journal of Negro Education, Vol. XXXVIII, No. 4 (Fall 1969), 423-429.

This article deals with the social implications of Black Studies programs being organized (1969) as a result of student pressure, and notes that most Black Studies programs are such recent innovations that few programs have emerged.

The authors warn that there will be only a limited number of outlets for the skills of Black Studies majors, but they believe Black Studies programs will provide: favorable ground for the emergence of able Black leaders with skills tailored for Black ghetto society, and supply a strong injection of social and economic action to nearby Black communities. The phenomenon of Black racism may also be fostered bringing about a period of ill-will between the races.

In terms of academic implications, Black Studies programs will: increase scholastic motivation; have several staffing problems on the faculty level for several years; stimulate a "brain drain" on southern Negro colleges, since most programs are to be situated in northern and western universities.

Curriculum quality and the quality of the graduating students are closely related to academic competence of faculty. Compounding the problem is the initial academic level of incoming students. The authors feel Black Studies programs will be centers of conflict since they represent in microcosm, the promises and pitfalls of wider drives to achieve racial pride and identity. Establishment of Black Studies programs quite likely will become a major turning point in the history of universities, according to the authors.

B-69 Holmberg, David. "Most College-Bound Blacks Back Integration, Study Says." The Evening Star (Washington, D. C.), March 23, 1972, p. A-16.

This article reports on a 1970-71 survey of 54,000 college-bound high school juniors and seniors conducted by the National Scholarship Service and Fund for Negro Students. The study indicated that 66.6 per cent of the students favored integration, while only 25.8 per cent favored Black militancy (which was not further defined), reinforcing other studies which showed that a majority of the nation's Blacks react negatively to separatist ideas.

B-70 Howard, Lawrence C.; Malston, Robert A.; and Monro, John U. "Commentaries on Racial Minorities and Curriculum Change." The Campus and the Racial Crisis. Edited by David C. Nichols and Olive Mills. Washington, D. C.: American Council on Education, 1970, pp. 86-95.

Three comments on Dr. W. Todd Furniss's "Racial Minorities and Curriculum Change" state areas of concern over his approach to Black Studies. Lawrence Howard ("The Validity and Utility of Black Studies") urges concentration on the task of exploring how Black Studies can fit into and help reform the university. Robert

Malston ("Our Aspirations Will Be Pragmatic") stressed the importance of Black students' pragmatic goals. John Monro ("Correcting American Historiography and Other Inequities") praises Dr. Furniss's paper but finds it much too "cool" because of the need to teach the hard truths of racial oppression. "White students have as much to gain from Black Studies as Black students do."

B-71 Jensen, Arthur M. "Ethnic Studies in California Community Colleges." Research paper compiled for the 50th Conference of the American Association of Junior Colleges, March 2-6, 1970. (Xeroxed.)

See M-2.

B-72 Johnson, Harry Alleyn, ed. and comp. Multimedia Materials for Afro-American Studies. A curriculum orientation and annotated bibliography of resources. New York & London: R. R. Bowker Co., 1971.

This volume--a model for similar efforts on behalf of all minority groups--provides the educator, from kindergarten teacher to university professor, with a wide range of available curriculum and enrichment resources.

Part I contains position papers as follows: "A Black Educator Relates the New Technology and Educational Media to the Special Educational Problems and Characteristics of Ghetto Youth," by Harry Alleyn Johnson; "A Black Sociologist Crystallizes Sociological and Psychological Needs to the Characteristics and Special Problems of Ghetto Youth," with bibliography by Dr. Jacquelyne Jackson; and "A Black Historian Sets Forth Needs in Negro History for Integration," by Dr. Charles Wesley.

In her paper "A Black Educator Integrates Black Studies in the Curriculum of Today's Schools," Dr. Deborah P. Wolfe examined 99 Black Studies programs on predominantly white campuses in fall 1969. She found 11 categories or methods of organizing programs: autonomous programs (school of Black Studies, departments, program, instructional center, coordinating center, ethnic studies); programs merged with traditional areas of curriculum (urban studies, special majors, random offerings).

Twenty-one public and 16 private institutional programs were degree-granting; 15 public institutions funded Black Studies through their own resources; 11 private institutions were planning to fund programs themselves; and two programs had external funding. Twenty-two programs preferred the term "Afro-American," 11 "Black," and one "African."

Howard University, Oberlin, San Francisco City College, and SUNY-Buffalo programs are described.

Among her recommendations are that Black Studies programs should include:

a. Special emphasis on counseling services, congenial recreational and housing facilities.

b. Black writers, artists, and musicians, as part of the college cultural program.

c. Consideration by the entire college of major issues in Black/white relationships.

d. Increased enrollment in Black Studies in predominantly white universities.

e. Additional Black faculty and resource personnel.

f. Infusion of Black man in such courses as history and sociology, not specifically identified as Black Studies.

g. Sensitivity training.

The author states teacher education is a specific need and new teacher education programs must be instituted to produce teachers on all levels (preschool, elementary, secondary, college) who have content orientation and positive attitudes necessary for Black Studies. Preparation must be interdisciplinary, including anthropology, sociology, history, language arts, psychology, urban problems, "ghetto" communities. Contact with Black college faculty, social workers, social welfare agencies must be provided. Future teachers must go out into the community, have field experiences, sensitivity training, changes in attitude. People living in the community must also be involved.

Part II lists multimedia materials on the Afro-American, his culture, heritage and contributions to the growth and development of the United States. Films, audiotapes, filmstrips, multimedia kits, recordings, slides, posters, paperbound books (100) are listed. Grade levels are provided.

Part III contains multimedia materials on peoples of Africa, their cultures, and contributions to mankind.

B-73 Johnson, Thomas A. "Campus Racial Tensions Rise as Black Enrollment Increases." The New York Times, April 4, 1972.

Twenty student journalists from major institutions report that racial tensions, distrust and almost total segregation everywhere but the classroom characterize the relationships between Black and white students on college and university campuses. Most of the friction revolves around demands for separate dormitories, with less tension reported on the major "commuting campuses."

"The top priority of most black students is simply getting out of school," said Harold Cruse, author of the "Crisis of the Negro Intellectual" and Director, Center for Afro-American and African Studies, University of Michigan.

Gains made by Black students include getting Blacks onto campuses, establishing Black Studies programs, and involving universities in the social needs of Black communities and prisons.

Many colleges have pledged to raise their Black enrollments to a percentage equaling the national Black population of about 12 per cent, so next fall will bring greater numbers of Black students to these "basically white and middle-class" campuses.

B-74 Johnson, Thomas A. "Colleges Scored on Segregation." The New York Times, April 5, 1972.

Kenneth B. Clark, Black psychologist whose work contributed to the 1954 Supreme Court decision outlawing segregation in the public schools, accused college administrators of promoting racial segregation, of insincerity, and of hindering academic and psychological growth of Black students.

In an interview, Clark said, "Black kids on campuses are scared. It is not easy to move from the walls of protection of the ghetto into an open, competitive situation. It is natural that they would be fearful. But colleges are not helping them to cope with their fears. Instead, colleges are helping them to evade competition."

B-75 Johnson, Thomas A. "Educators Find Black Studies Are Changing Higher Education." The New York Times, June 4, 1972.

More than 600 colleges and universities now offer Black-oriented courses and at least 200 have established departments or centers that coordinate Black Studies in other fields.

Although Black Studies was accepted in the late 1960's, the concept has now changed to "ethnic studies," including all minorities under one classification. Black Studies have influenced the development of Chicano, Native American, Puerto Rican, Asian, and Women's Studies.

There is some opposition to Black Studies, but there is far greater general acceptance. No Black students stated opposition to the concept in scores of interviews.

The greatest dissent in Black Studies is between educators and college administrators, the latter being accused of a lack of commitment to the discipline. White students and faculty members are most concerned with integration and separation on the campus. Black students are concerned with making the courses work.

Harold Cruse, Director, Center for Afro-American Studies, University of Michigan, commented: "For a long time black studies is going to be a separate discipline. . . . But it will, eventually, be integrated and we will develop the new scholars--black and white--to rewrite the American experience."

Commenting on "the quality" of Black Studies, Roscoe C. Brown stated: "They are probably no better nor worse than other courses in the curriculum."

One course at Kent State University, "The Black Experience," attended by many whites, is taught by a "neighborhood faculty," primarily area noncollege graduates. A spokesman said about 20 universities were planning similar courses in Black, Native American, Asian, and Chicano communities.

B-76 Jones, Martha, comp. Black Studies Programs in the United States. New York: New York University Institute of Afro-American Affairs, August, 1971.

This list of Black Studies programs and personnel in higher education is divided into two parts: Black Studies in Traditional Universities and Colleges indicates 170 listings, and Black Studies Programs Outside of Traditional Universities and Colleges shows five programs.

B-77 Layng, Anthony. Anthropology and The Teaching of Afro-American Studies. Paper presented at the Annual Conference, Southern Anthropological Society, Dallas, Texas, April 3, 1971.

Courses on New World Negro societies and communities are, of course, just as valuable in illustrating anthropological concepts as are area courses surveying North American Indians, but anthropology departments have been reluctant to introduce these courses. Afro-American Studies could be a valuable extension of anthropology offerings by: helping to avoid the bias against studying societies which are culturally close to home; encouraging the recently developed interest in urban anthropology; affording an opportunity for meaningful field work experience in nearby ethnic communities; and providing an opportunity to study a culturally similar community so that we learn more about ourselves as anthropologists. Anthropology could contribute significantly to the students' understanding of Afro-American Studies as well. Perhaps the most valuable contribution is its cross-cultural perspective. Another would be a more sophisticated understanding of the concept of culture, so that a better definition of "Black Culture" could emerge. An Afro-American anthropology course which doesn't pander to emotional political needs can result in giving Black students a sense of pride in their race, and also enable white students to recognize the prevalence of institutionalized racism in this country. Both Blacks and whites have a role in teaching Afro-American anthropology. (ERIC summary.)

B-78 Lewis, Jim. "Black Congress Passes 6 Demands." The Dallas Morning News, April 8, 1972.

During the First National Congress of Black Professionals in Higher Education, 300 educators from 44 states made the following demands of predominantly white universities: hiring more Black faculty; changing admissions policies to increase Black enrollment; increasing the number of minority students to a minimum level equal to the minority percentages of the population at large; creating Ethnic Studies programs providing supportive services such as counseling and tutoring; and increasing financial aid.

Black Studies programs should be better planned and administered separately from other departments, the workshop on instruction concluded.

Some participants feared Blacks would be shunted off into unimportant roles if they did not pursue traditional academic disciplines.

B-79 Lissner, Will. "Effect of Ethnic Study Movement is Assessed Here by Educators." The New York Times, June 27, 1971, p. 16.

Seventy-five Ethnic Studies leaders assessed the movements impact on their communities at a conference sponsored by the American Jewish Committee's National Project on Ethnic America.

Professor Osborne E. Scott, Chairman, Department of Afro-American Studies, City College of New York, reported that three years ago 180 students were enrolled in two courses on Afro-American and Puerto Rican heritage. Two years ago, 1,100 were enrolled, and now, in 1971, 1,400 students, 40 per cent of them white, are enrolled in Afro-American, Puerto Rican, Jewish, and Asian-American Studies. Programs are added on petition of five per cent of the student body.

While most participants were enthusiastic, some feared Ethnic Studies would halt minority identification with the dominant culture.

B-80 Long, Richard A. Black Studies Year One. Atlanta, Ga.: Center for African and African-American Studies, Atlanta University, 1971.

Though DuBois tried to begin a series of scientific studies on the Negro problem in America more than 70 years ago, only recently have attempts been made to present a true history of the Black man in institutions of higher learning. Until that time, the experience of the Black man was defined in Euro-American terms, or in most cases was completely ignored.

In the last few years, "Operation Culturally Deprived," a series of interrelated activities grouped around the concept of the disadvantaged, cultural deprivation, social fragmentation, and psychological shipwreck, has become a mammoth industry and a classic boondoggle. There is danger that "Black Studies" may follow the same course if they follow certain trends.

The first trend is "imperialism," the involvement of institutions without expertise in Black culture that, until recently, didn't even admit Blacks. The second is "paternalism" on the part of foundations who decide in which direction Black Studies should go. The third is "nihilism," caused by the demand for Black Studies, often lacking in content, to be taught by Blacks and only for Blacks. The fourth is "materialism," whereby Black Studies become a major source of profit for the software industry.

Another basic danger is that Black Studies will make analogies to white studies that have no relation to Black people, e.g. Black Freudianism, etc. The hope is for Black Studies to address the life and history of Blacks in America by avoiding the inherent dangers discussed. (ERIC summary.)

B-81 Lynch, Acklyn R. "Blueprint for Change." Black Book Bulletin, I (Winter, 1972), 17.

The author proposes reorganizing the educational structure of Black colleges and universities into areas of study that will be useful to nation building. He suggests a six-year educational program terminating in degree of MNB (Master Nation Builder) with two years in a School for Black Culture and four years in a Technical Institute. A bibliography of books includes entries for history, political social studies, autobiography and biography, personal writings, collections, criticism, drama, essays, fiction, and poetry.

B-82 Machobane, Bruns B. "The Rationale for Teaching the African Culture." Close Up, V, 8 (January, 1971), 19-21.

There are two reasons for teaching the African culture. First is the enhancement of "a complete sense of worth of all people of African descent." The experiences of Blacks in the United States and in the Caribbean have been more influenced by their African ancestry than by nationality or even white ancestry. Afro-Americans should be as proud of their heritage as are Italian- or Polish-Americans.

B-83 Mann, Peter B. Higher Education in Black and White: A Seminar Report. Southeastern Regional Council. Washington, D. C.: American Association for Higher Education, 1972.

Participants identified three major goals for higher education in the Southeast: equal opportunity and equal access for all citizens; elimination of racial dualism; and elimination of white racism in educational institutions and in the society at large.

Colleges and universities must take steps to examine course offerings in social studies and the humanities to assure that students are informed about the realities of minority experience, to help primary and secondary schools to improve their course offerings, and to develop an open interracial institutional mix of faculty, students, and administrators on their own campuses. The preservation and strengthening of Black colleges was also urged.

B-84 Negro History Bulletin, Vol. 34, No. 8, December, 1971. Editorial.

Charles H. Wesley of the Association of Negro Life and History, told the Association of American Publishers, meeting in April 1971 in Washington, D. C., that, since 1921, the ASNLH has been publishing monographs and reports treating almost every phase of Negro life and history. Now white publishers are taking advantage of the "Black Textbook Breakthrough" and profiting from the sudden demand for Black History. There have been few scholarly works from white publishers but many reprints and republications of books whose copyrights have expired and were in the Public Domain.

Black and minority publishers cannot compete with white publishers in this game of profits. They have not the financial resources or outlets. Black publishers want to stand on their own two feet and with help maintain their independence. They do not want to be absorbed or to yield their independence through contractual relationships.

B-85 Pentony, Devere E. "The Case for Black Studies." The Atlantic, Vol. 223, No. 4, April, 1969, pp. 81-89.

The author sees Black studies as "a remedy for white studies." Life styles and perceptions of Blacks are so different as to justify an "almost bicultural approach." Although efforts should be made at all educational levels, colleges and universities have the intellectual talents and resources to provide leadership and respectability.

Black Studies can provide whites with new perspectives or it may ape the worst features of white society. Whether the outcome of Black Studies is racism or not may depend on the degree of understanding with which the white community reacts.

The pressures for academic performance will be as great for Black Studies as for any other new program. Early curriculum efforts will be experimental and subject to more rapid change than established curricula.

Black Studies can speed up the process of increasing the number of Black faculty. It should be open to all students, white and Black, especially since sustained enrollments are necessary in a new program.

B-86 Pettigrew, Thomas F. "The Black Colleges." Intellectual Digest, Vol. II, No. 7, March, 1972.

This article focuses on Black colleges and quotes the Kerner Commission study which shows most Blacks do not want separatism and "a substantial number of Negroes want BOTH integration and black identity."

The author states Black Studies are uniquely well situated to be an interdisciplinary model. Further, Black Studies might serve as an invaluable bond between predominantly Black and white universities with Black colleges constituting the prime source for Black Studies coordination.

B-87 Reeves, Bennie L. "Why Black Studies." Close-Up, VI, 10 (March-April, 1971), 26-27.

The author notes that some educators question the relevancy and curriculum of Black Studies. Other educators have moved ahead to discard racist textbooks, to use supplementary materials, or to establish new courses in Black Studies. Reeves feels that the Black experience must be included in any study of the human experience.

Content of Black Studies should include such topics as consumer economics and budgeting, and should involve students in "learning of their life, culture and humanity."

The purposes of Black Studies are to prevent a false representation of Blacks in American society, to correct the negative self-concept held by Blacks, and to stimulate the creativity of Blacks. Black Studies is for whites as well as Blacks. It may be revolutionary, but it is also therapy "necessary to cure a nation feeble from racism, exploitation, and dehumanization of people whose faces are not white."

B-88 Reinhold, Robert. "Professors Weigh Black Study Role." The New York Times, June 25, 1972.

At a June, 1972, meeting sponsored by the African Heritage Studies Association and Professor Ewart Guinier of Harvard, the leaders of 15 Black Studies programs attempted to define legitimate content of such programs. Tentative conclusions were:

a. The program should cover history, culture and art of Blacks in Africa, North America, and the Caribbean.

b. The program should be primarily academic and concerned with developing an adaptable meaningful curriculum.

c. Research and publication should be a major component.

d. Student involvement in the community is essential.

e. Academic programs should be supplemented with cultural programs, but cultural programs only should not be passed off as Black Studies.

f. "The principal thrust of black studies should be the correction of a distorted social reality that has assigned the black man an inferior status."

In response to queries as to what a Black Studies graduate can do, a conference leader said Harvard Black Studies graduates have entered the fields of law, education, and business.

The conference was to be the beginning of a continuing cooperation among Black Studies programs throughout the nation, including production of instructional materials. A subcommittee on curriculum is expected to suggest guidelines for a uniform "core curriculum" in fall, 1972.

B-89 Rigsby, Gregory U. "Afro-American Studies at Howard University: One Year Later." Black Studies in American Education. Yearbook No. XXXIX. The Journal of Negro Education (Summer, 1970), 209-213.

The author identifies the differences between educators DuBois and Kilson on the structure of Black Studies, the former favoring a Black college where every discipline is geared to providing training to solve problems peculiar to the Black man, the latter preferring a traditionally established university with Black Studies as a department. Howard University is described as being "a center for research, and instruction relating to all phases of the Black Man's existence in the United States, the Caribbean and Africa," for fifty years. Their Department of Afro-American Studies (with Ford Foundation funding) was set up:

a. With three basic divisions (Historical Surveys, Cultural Studies, and Contemporary Problems).

b. To offer areas of concentration within the Afro-American Program.

The courses offered are listed as a possible curricula guide and the requirements for majors and minors are given. Future possibilities include new departments developing from various area concentrations to approach DuBois' concept of a Black college.

B-90 Rist, Ray C. "Black Staff, Black Studies and White Universities: A Study in Contradictions." The Journal of Higher Education, Vol. XLI, No. 8 (November 1970), Columbus, Ohio: Ohio State University Press, 618-629.

Studying eight universities in three midwestern states, the author contends: "A significant contribution to the retrogradation of many Black Studies programs so quickly after they are established can be attributed to the structural role of the director." A case study analyzes the contradictions in a newly created position of teacher-counselor. The major source of contradiction for directors and teacher-counselors lies in attempts to maintain simultaneous membership and legitimacy in relation to Black students and to the white academic community.

He recommends changes in the structures of the programs and of the universities, serving the two distinct and separate academic needs for:

a. A formally recognized department in research and teaching related to the experience and history of the Black man. He considers rejecting whites in these studies "as being antithetical to the spirit of free inquiry into all aspects of human behavior and thought."

b. Remedial programs for low-income urban Blacks, with special staff and counselors.

B-91 Robinson, Armisted L.; Foster, Craig C.; and Ogilvie, Donald H. (eds.). Black Studies in the University: A Symposium. New Haven, Conn.: Yale University Press, 1969.

The edited record of the proceedings of a symposium at Yale University, spring 1968, examines the intellectual and political issues connected with implementing a program of Afro-American Studies. The following fall a degree-granting Afro-American Studies program was approved, to begin at Yale in September, 1969. The final draft of this proposal is offered as a model in the appendix.

Key faculty and administrative personnel from a number of schools participated, as well as Black and white intellectuals concerned with aspects of the Afro-American experience. Participants included: McGeorge Bundy, President of the Ford Foundation; Nathan Hare, Director of Black Studies, San Francisco State; Charles H. Taylor, Jr., Provost, Yale University; and two Yale University students.

B-92 Sizemore, Barbara A. "Is There a Case for Separate Schools?" Phi Delta KAPPAN, Vol. LIII, No. 5 (January 1972), 281-284.

After providing a sociological examination of the stages in development of the race revolution in America, the author feels the current stage may require separatism, since true integration demands an end to both racism and oppression. The author claims the goals of desegregation show that the models are inimical to the best interests of Blacks. She discusses the "power-inclusion model for excluding groups" and the "decentralization hoax."

B-93 Smith, Jessie Carney. "The Impact of Black Studies Programs on the Academic Library." College and Research Libraries, Vol. 33, No. 2 (March 1972), 87-96.

Ten areas are identified in which Black Studies programs have affected the academic library, but the author cautions that these programs will not be effective change agents until anxieties level off and more realistic approaches are formulated.

The extensive integration of Black Studies curricula into other disciplines is predicted, as well as the replacement of white studies (Anglo-Saxon) by a new integrated studies curriculum geared to the needs of all people.

B-94 Smith, Norvel. "Black Studies." The Minority Student on the Campus: Expectations and Possibilities. Center for Research and Development in Higher Education, University of California, Berkeley, and Western Interstate Commission for Higher Education, Boulder, Col., November 1970, pp. 179-188.

Factors in the tremendous unprecedented emergence of Black Studies are listed as: the democratization of higher education resulting in a new constituency including Black students; and the civil rights movement which stimulated Black pride and consciousness. "In a truly multi-cultural society," the author states, Black students "shouldn't have to give up their cultural identity in order to be integrated into the majority culture."

The program at Merritt College is viewed as having significant value to the total student body. Steps implementing the Black Studies program were:

a. Offering isolated Black Studies courses and integrating subject matter into traditional departments, as an outgrowth of student, community, and faculty interest.

b. Establishing a separate department of Black Studies based on increased interest.

c. Staffing by joint appointments with faculty retaining status in traditional departments. Problems were involved in student-faculty relationships. ("The faculty member's identity with the revolution.")

d. Requiring a minimum of two Black Studies courses for an A.A. degree in some traditional departments.

In curricula planning, there were problems in developing substantive but non-overlapping courses, finding instructional material, consideration of transfer credit and use of prerequisites. An interdisciplinary approach is used and great autonomy in staff selection and course development was allowed. Students are involved, indirectly, in staff selection and curricula design.

Enrollment runs 90 to 95 per cent Black, plus some Chicanos, Asians, and white revolutionary students. Relatively few students are interested in majoring in Black Studies, but about half are estimated to be interested in taking two or more courses.

One of the significant outgrowths of the Merritt Black Studies program was development of a special provisional credential, granted by the State of California, allowing graduates to be hired as bona fide teachers in elementary and secondary schools. Thus, Ethnic Studies became a legitimate area of instruction in the general field of higher education.

B-95 Smith, William D. "The Black Studies Graduate in the 'Real World'." The Personnel and Guidance Journal, Vol. 48, No. 9 (May, 1970), 767-68.

Combatting comments that Black Studies majors can only enter teaching, vocational applications of Black Studies are listed as: counseling; social or poverty work in Black communities; probation offices; government programs for youth, Upward Bound, and model cities; law school; politics; and industry and insurance companies hiring Black graduates with any major.

The author recommends that all liberal arts colleges offer and require a course in Black history. He states: "Recent surveys indicate that well over 200 programs in black studies have been developed in colleges and universities, some well structured, others haphazard."

B-96 "Special Section: The Black Agenda for Higher Education." College Board Review.

See TT-16.

B-97 Standing Committee to Develop the Afro-American Studies Department, A Progress Report. Cambridge, Mass.: Harvard University, September 1969.

This report provides a general description of the interdisciplinary Department of Afro-American Studies at Harvard University scheduled to open in the fall of 1969. Previously a program, Afro-American Studies was voted departmental status by a faculty vote in April 1969.

Descriptions are provided for courses to be offered in: Black Civilization, History of Slavery, Ethiopian History and Religion, Africa and World Politics, Caribbean Social Structure, Black Labor and Politics, Boston's Black Community, Philosophy of the Black Movement, Black Rights, African and West Indian History, African Art History, American Negro Poetry, and American Negro Literature.

Biographical data of the nine professors and lecturers are included. Four recommendations are offered concerning the scope and functions of the department.

The report also provides a general description of the proposed W. E. B. DuBois Institute for Afro-American Research. The purpose of the Institute will be to "stimulate inquiry into problems . . . to facilitate research programs . . . and to find programs which will provide insights into the problems facing Black people. . . ."

Descriptions are provided of the work of the Library Resources Subcommittee and two discussion series with Boston area universities concerning cooperative work in Afro-American Studies. The appendices include a prospectus on the proposed Institute. A supplement offers information on related courses in other departments and schools.

B-98 Turner, Darwin T. "The Center for African Afro-American Studies at North Carolina Agricultural and Technical State University." Black Studies in American Education. Yearbook No. XXXIX. The Journal of Negro Education (Summer, 1970), 221-229.

The author contends predominantly Black institutions should "develop and maintain programs which explore the present and cultural heritage of the black American to prepare him for effective living, both within the black community and within the larger community." A description of the Center for Afro-American Studies at North Caroline A & T, a 79-year old land-grant college, and its planned course offerings, are given for guidance. The University is reorganizing courses, developing new ones, and planning a graduate major in Teaching Afro-American Studies. It is cooperating with other Black and white schools to pool resources to offer additional advanced degrees.

B-99 Turner, James. Black Studies: Challenge to Higher Education." In G. Kerry Smith (ed.), The Troubled Campus. San Francisco: Jossey-Bass, Inc., Publishers, 1970, pp. 201-211.

Turner sees Black Studies as a service to the Black community. The article describes Cornell's Africana Studies and Research Center, outlining its curriculum, as a model for Black Studies in higher education.

The author lists five basic assumptions (developed by the Insti- of the Black World) regarding Black Studies:

a. "Black studies is a field still being born."

b. "Establishing and defining the field . . . [is] a task and a challenge for black people in America and elsewhere."

c. "The center and its counterparts on other campuses are in an excellent position to play a central role in defining the field and creating some of the models so urgently required."

d. "A unified rather than a conventional discipline-bound approach to the creation of black studies is not only desirable but absolutely necessary. Indeed, this unified approach is central to the demands of most thoughtful black student and faculty groups across the country."

e. "A serious building of this field is the task of years, and not a makeshift program. . . ."

Turner stresses that any creative, well-structured approach to Black Studies must include:

a. "Serious research in many area of historical and contemporary black existence that have been either ignored or only superficially explored."

b. "Encouragement of those creative artists who are searching for the meaning of a black esthetic."

c. "Continuous research on those contemporary political, economic, and social policies that now shape the life of the black community."

d. "Constant experimentation with the meaning of black studies for the surrounding black community, and openness to the possible input from that community into the development of black studies."

In addition, new approaches and new materials must be encouraged; the number of trained Black Studies personnel must be expanded constantly.

B-100 The Urban Review, Vol. 5/1, September 1971. "Interview with John Hope Franklin."

Black Studies is not new; it began when Carter Woodson organized the Association for the Study of Negro Life and History in 1915. From World War I to the present, there has been a great increase in books written by and about Negroes. Courses have been taught in Black colleges and universities for 50 years.

Black Studies today has two thrusts, educational and ideological/political/social. As a body of knowledge, it must have intellectual integrity, and project a sense of identity, pride, and self-respect. There is a tendency to enlarge the focus into areas difficult to defend on intellectual grounds, with many new courses, floods of syllabi, and a great deal of activity. Serious study and examination should test the viability of such efforts.

Politics confuses the picture, but after several years, Afro-American Studies will be part of the curriculum and of higher education.

B-101 Van den Haag, Ernest. "The Black Studies Smoke Screen." New York University Education Quarterly, Vol. II, No. 2 (Winter 1971).

The author expresses serious reservations about current Black Studies programs, particularly when they are pursued as Black enclaves exempted from the rules of competition and general university academic standards. He also states, "Black studies institutes obviously are not needed for, tailored to, or likely to help in acquiring the education useful for careers in American society; they are likely to divert from it."

He agrees changes in Black self-conception are necessary but says such changes "cannot be manufactured to order . . . or produced by purely intellectual manipulations universities function to provide." Van den Haag also objects to using universities as action agencies for political purposes since their function should be research, training, and learning.

B-102 Vontress, Clemmont E. "Black Studies--Boon or Bane?" Black Studies in American Education. Yearbook No. XXXIX. The Journal of Negro Education (Summer, 1970), 192-201.

The author examines several aspects of Black Studies programs on campus: objectives, content, methods, resources, and assessment, evaluating each in relation to the other four. He finds the objectives "elusive, the content weak, the methods questionable, the materials pitifully inadequate, and the assessment procedures totally inappropriate." He defines the objectives of Black Studies to: enhance Black self-concept; train Black leaders; combat discrimination among Blacks and whites; and to develop Black nationalism (the latter evading definition but not to be misunderstood as to train revolutionaries.)

Vontress' conclusions are: (a) White administrators must understand why Black students demand Black Studies programs. (b) These demands, as well as those for Black dormitories and careteria are "schismatizing further the races." (c) Black Studies programs must have a strong academic orientation. (d) In Black colleges, Blackness should be all-pervasive, and not require special programs. In white institutions, Black Studies should be incorporated into existing courses.

B-103 Walton, Sidney F., Jr. The Black Curriculum: Developing a Program in Afro-American Studies.

See TT-18.

B-104 Weinberg, Meyer. Afro-American History: Separate or Interracial? Chicago: Integrated Education Associates, 1968.

The author cites many instances of white racism, showing that this is a continuing part of American history. He concludes that Afro-American history must be a part of a general history of America, because the history of Afro-Americans results from their contact with whites. He recommends that young people work to create archives of Black history and more turthful textbooks. The paper includes a bibliography.

B-105 West, Earle H. "Summary of Doctoral Research in 1965 Related to the Negro and Negro Education." The Journal of Negro Education, Vol. 36, No. 1 (Winter 1967). Washington, D. C.: Bureau of Educational Research, The Howard University Press.

This research reports Negro education, as represented by doctoral dissertations completed, mostly during 1965 in 48 American colleges and universities. A total of 107 dissertations are included, compared to 80 dissertations one year ago and 54 dissertations two years ago, as reported in Dissertation Abstracts, August 1965-September 1966.

It identifies doctoral studies related to the Negro in the U.S., and includes dissertations which treat the Negro in American history, literature, politics, society, and education. Other studies, not directly concerned with the Negro, relate to Negro populations or consider race as a variable.

According to Doctoral Production of U.S. Universities 1920-62 (Washington, D.C.: Publication No. 1142, National Research Council, National Academy of Sciences, 1963, p.983), the 1969 estimate for Negro Ph.D.'s ranged between 160 and 175. By contrast, in 1950 the range was between 30 and 50.

B-106 "Where It's Happening." College & University Business, Vol. 52, No. 6, June, 1972, p. 42.

This round-up survey on current happenings in higher education includes a bibliographic list section. Other articles are: "Black Colleges: Breaking With Tradition," by Herbert A. Wilson; and "Malcolm X: College That Came Back Black," by James Biery.

B-107 Whittemore, Reed. "Review of Amistad I." New Republic, Vol. 169, No. 19, Issue 2889, pp. 25-27.

In this review of Amistad I (Vintage Books, 1970), presenting basic historical materials for Black Studies courses, the author warns that Black educators are in danger of duplicating the very worst errors of the whites, including high degrees of certitude, quick generalizations and prescriptions.

B-108 Willie, Charles V. Student-Teacher Relationship Experienced by Black Students at White Colleges. September, 1971.

A 1969-70 survey of student-teacher relationships of Black students at four white upstate New York colleges reveals:

a. Faculty members are significant and important figures in the lives of all students, Black and white.

b. Black and white students often think and talk about their teachers outside the classroom but are limited in their actual contact with faculty beyond scheduled classes.

c. Many Black students distrust white administrators and faculty members, believing them to be engaged in a conspiracy against Blacks, despite college initiated campaigns for recruitment of Blacks.

d. Black advisors are necessary and essential links of trust between Black students and white institutions.

e. Black students expect Black administrators and Black professors to put loyalty to the race above loyalty to the school and to break college rules and regulations, if necessary, to protect the interest of Black students.

f. White students expect Black faculty members to be full participating members in the college community who are available to all students, black, brown, and white, and who fulfill the requirements of the institution by enforcing college rules and regulations even if the enforcement of such affects Black students adversely.

g. These conflicting expectations could become a source of stress for Black teaching and administrative personnel on white college campuses and result in strained relationships between Black teachers and their Black and white students as well as between Black teachers and their white administrative and faculty colleagues.

B-109 Wolseley. Richard. The Black Press, U.S.A. Ames, Iowa: The Iowa State University Press, 1971. Summary based on book review in Negro History Bulletin, Vol. 23, No. 8 (December 1971).

Professor Woleley seeks "to provide information about the ethnic press at a time when the black citizens and all their problems, interests, and enterprises have taken on a new importance." He tracks the development of the press from its beginnings to the present time, including an examination of general and specialized magazines.

The volume contains data, including the number and types of publications, biographical information on certain Negro journalists, circulation, specialized publications (scholarly journals, trade journals), opportunities for training in journalism, and the problems of publishers.

Chapter 15, "Black Philosophies and Black Journalism," presents a discussion on the various philosophies of Black society and the ways proposed to improve conditions. It is noted that the more militant groups issue their own papers and magazines because the other Black newspapers either give minimum attention or are opposed to the extremist philosophies. Following a presentation of the various trends of thought associated with Black Power, the author criticizes the ethnic press for not providing guidance in reconciling philosophical differences. Chapter 16, "Pro and Con on the Black Press," evaluates the Black newspapers and magazines.

In dealing with the future of the Black press, Professor Wolseley feels it will likely persist so long as there is a Black identity, and communication needs which are permitted to go unfulfilled by the larger American press which is dominated by whites.

The volume is well documented and provides complete bibliographic notes on the courses cited. It also has a comprehensive and useful index.

B-110 Wright, Nathan, Jr., ed. What Black Educators Are Saying. New York: Hawthorn Books, 1970.

Twenty-five leading Black educators discuss aspects of Black education today in essays organized under five headings: The Black Educator; The White Establishment; The University Scene; Educational Redefinition; and Community Involvement and Action.

In "The Black Presence in American Higher Education," by Dr. Andrew Billingsley, and "Black Studies--Forecast From Hindsight," by Dr. Nathan Wright, Jr., sources of Black Studies demands, structures and goals of programs are discussed.

Structures include the large comprehensive course in Afro-American history and civilization; a series of closely related courses from several departments in a loosely coordinated program; a special institute with power to design its own courses and employ its own faculty; a regular department; and a special college or campus devoted expressly to Black Studies. Examples of approaches at Antioch, Harvard, Yale, Cornell, and Berkeley are provided.

Dr. Billingsley urges that, whatever its structure, Black Studies must be an area of study in its own right, involve Black students, faculty and the Black community, and be flexible and experimental to provide time and practice to develop.

Dr. Wright calls for graduate facilities of urban affairs and human development, with crash programs to move thousands of Black bachelor and master degree holders to the doctoral level.

B-111 Wright, Stephen J. "Black Studies and Sound Scholarship." Phi Delta KAPPAN, Vol. LI, No. 7 (March, 1970), 365-368.

The basic assumptions of this article are that Black Studies is an academic discipline; that competence to teach and learn Black Studies is not a function of race, creed, or color; that materials and problems justify minors, majors, and graduate study; that Black Studies belongs in predominantly Black and predominantly white institutions and should not be substituted for the education necessary to understand and function in the larger American society; that Black Studies students can make their own judgments and applications with respect to what they have learned; and that Black people will become involved in all aspects of the nation's life while maintaining their cultural identity as do other minorities.

Specific objectives for programs of Black Studies include examining racism in America, developing teachers and scholars, and stimulating research. There is a need for a three-part program:

a. Limited offerings as part of the general education of interested students.

b. Majors and minors at the undergraduate level.

c. Study at the graduate level.

The viability of programs of Black Studies depends upon the extent to which they are handled like other disciplines. Otherwise, they will not be able to sustain financial support and to attract able students.

General Information (without annotation)

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This undergraduate or graduate text is useful to history and sociology of race relations courses. Of special value is its classified annotated bibliography and introduction covering Documentary and General Studies, Black Leaders, The Negro Church, Economic Activity, Education Organizations, The Negro Press, Negro Soldiers, Radical Politics, Populism and Socialism, The Negro and The Law. The author is on the faculty of Queens College, CUNY.

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Commenting on the 24 varied articles included, the publisher states: "There is a stronger unity among blacks today than at any other time in history, separatists have much in common with integrationists and both separatists and integrationists could well become liberationists."

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Harlem, New York 10037

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866 United Nations Plaza, Suite 505
New York, New York 10017

B-176 African Association for Black Studies
Chicago State University
6800 S. Stewart Avenue
Chicago, Illinois 60621

B-177 African Heritage Studies Association
African Studies Center
Howard University
Washington, D. C. 20001

B-178 Association for Afro-American Educators
7501 Cottage Road
Chicago, Illinois 60649

B-179 Association for the Study of Negro Life and History
1407 14th Street, N.W.
Washington, D. C. 20005

B-180 Conference on African and African-American Studies
Atlanta University
Atlanta, Georgia 30314

B-181 Howard University Founders Library
2401 6th Street, N.W.
Washington, D. C. 20001

B-182 Institute for the Black World
87 Chestnut Street, S.W.
Atlanta, Georgia 30314

B-183 Institute of Afro-American Affairs
New York University
New York, New York 10003

B-184 Martin Luther King Memorial Library, Black Studies Division
901 G Street, N.W.
Washington, D. C. 20001

B-185 Multi Ethnic Education and Resources Center (MEER)
African and Afro-American Studies Program
Stanford University
Stanford, California 94305

B-186 Phelps-Stokes Fund
Editorial Research Library
22 East 54th Street
New York, New York 10022

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Brandeis University
205 Shiffman Center
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135th Street Branch
New York, New York 10030

Periodicals

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Negro Bibliographic and Research Center, Inc.
117 R Street, N.E.
Washington, D. C. 20002

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206 Lewisohn
New York, New York 10027

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P. O. Box 332
Herndon, Virginia 22070

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P. O. Box 7195
Oakland Station
Pittsburgh, Pennsylvania 15213

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2670 Bridgeway
P. O. Box 908
Sausalito, California 94965

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1346 Connecticut Avenue, N.W.
Washington, D. C. 20036

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799 Broadway
New York, New York 10003

B-197 Imani
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P. O. Box 27
566 LaGuardia Place
New York, New York 10012

B-198 Journal of Black Studies
275 South Beverly Drive
Beverly Hills, California 90212

B-199 Journal of Negro Education
Howard University
Washington, D. C. 20001

B-200 Journal of Negro History
Association for the Study of Negro Life and History
1407 14th Street, N.W.
Washington, D. C. 20005

B-201 Liberator
Afro-American Research Institute
244 East 46th Street
New York, New York 10017

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Atlanta, Georgia 30314

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Listings appear under numerous subject categories, including Black Studies, Students, Colleges and Universities, Teachers and Methodologies, and Reference Sources. There are subject, author, and geographic area indices.

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This bibliography lists materials available in the Harry A. Sprague Library. Its major categories cover: The Black Man in Africa, in American History, and in the Contemporary Scene, as well as a section on Cultural Contributions of the Black Man. Reference works, including bibliographic sources, periodicals and government publications, are also listed.

B-211 Black Studies: A Catalog of Paperback Books on Black Studies. New York: The Eighth Street Bookshop, Inc. (17 West 8th Street, New York, N. Y. 10011.) Not dated.

The catalog lists approximately 600 paperbacks about or by North American Blacks, which can be ordered from The Eighth Street Bookshop. Fiction and non-fiction works are combined in one list, arranged alphabetically by author. Prices are indicated.

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This lengthy bibliography includes books, theses, dissertations, government documents, tapes, records, microfilm, and periodical titles suitable for use in general minority or Black studies, as well as studies of more specific topics. Black Studies courses planned around the works listed could cover such diverse fields as sociology and social problems, literature, art, music, drama, politics, law, economics, history, and religion.

Some documents date from the early 1900's. Of special interest are: bibliography and reference works; a list of Black periodicals, newspapers and indices; regional items on Blacks in each section of the United States; history, education, and juvenile literature materials suitable for use by teachers and teacher-trainers.

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This publication gives a picture of the Negro within past and present American society and an historical appraisal of directions in which Negroes are moving in American society.

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The bibliography was prepared for a special workshop on resources for Black Studies for the Institute of Black Studies, sponsored by the Office of Black Affairs, University of Louisville, under a grant from the National Endowment for the Humanities, held at the African Studies and Research Program, Howard University, July 23, 1971.

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B-222 Nichols, Margaret S. Multicultural Educational Materials. Bibliography of a Demonstration Collection Assembled for All Ages and Reading Abilities Largely in Areas of Black and Mexican-American Cultures. Menlo Park, Cal.: Library, 1970.

B-223 No Crystal Stair, A Bibliography of Black Literature. New York: New York Public Library, Office of Branch Libraries. (8 East 40th Street, New York, New York 10016.

B-224 Porter, Dorothy (Burnett). Negro in U.S. Washington, D. C.: Library of Congress; U. S. Government Printing Office, 1970.

B-225 Post Secondary Education and the Disadvantaged: A Policy Study. New York: Center for Policy Research, 1969.

This report, based on theoretical considerations as well as knowledge of cumulated sociological research in compensatory education, is in three parts. Section I is a policy memorandum on Black Studies focusing on: bridging education, undergraduate Black Studies, and social centers, besides graduate programs and research specialization. The response of American colleges to the under-prepared student is dealt with in Section II. Section III consists of an annotated bibliography on pluralism and integration on white campuses categorized into: background analyses, either theoretical/philosophical or empirical in nature; materials concerned with the needs of minority students; proposals, designs or demands for programs; reports or statements of programs already in existence; and assessment of established programs or program proposals and analyses of implications of Black Studies.

B-226 Professional Guide to Afro-Americans in Print. (3344 Lucas Hunt Road, Normandy, Missouri 63121.)

This guide lists current books by and about Afro-Americans.

B-227 Proud Heritage: Black People in America. Washington, D. C.: Public Library, 1971.

This bibliography, which lists 280 fiction and non-fiction books, poetry, and recordings, is arranged under several headings: "Roots of the Past," "Dark Ghetto" (Life Styles), "Protest of the Present," "Dreams for the Future," "Quest for Opportunity," "The Trumpet Sounds" (famous Blacks), "Creative Contributions," and "Black Voices" (recordings).

B-228 Recent Klapper Library Acquisitions in Black Studies. Flushing, N.Y. : Paul Klapper Library, Queens College, 1970.

B-229 Salk, Erwin A. A Layman's Guide to Negro History. Chicago: Quadrangle Books, 1966.

Listed in this guide are: Negroes and their inventions up to 1900; Negroes who have made significant contributions to history before and after 1915; some of the important dates in the history of the Negro; audio-visual materials; Negroes in Congress; and materials and guides for teaching Negro history.

B-230 Schatz, Walter, ed. Directory of Afro-American Resources. Nashville, Tenn.: Race Relations Information Center. London, New York: R. R. Bowker Co., 1970.

This directory locates and identifies organizations and institutions in the U.S. which hold materials documenting the history and experiences of Black Americans and lists 2,108 institutions and 5,365 collections of resource materials.

B-231 Welsch, Erwin K. The Negro in U.S.: A Research Guide. Bloomington, Ind.: Indiana University Press, 1965.

This book is comprised of a critical introduction to principal sources for study of the American Negro and a narrative of Negro life and history interwoven with an annotated citation of books, periodicals, and articles. Found at the end of the book is a bibliography of titles discussed in the text, with price included.

HIGHER EDUCATION INSTITUTIONS OFFERING BLACK STUDIES

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
ALABAMA			
Alabama A & M University		X	
Alabama State University	X		
Miles University	X		
Stillman College	X		
Talledega College	X		
Tuskegee Institute			BA
University of Alabama			
Birmingham		X	
University		X	
ARKANSAS			
Arkansas A & M College	X		
University of Arkansas			
Fayetteville	X		
ARIZONA			
Northern Arizona University		X	
University of Arizona		X	
CALIFORNIA			
American River College	X		
Cabrillo College	X		
California College of Arts and Crafts		X	
California Lutheran College			X
California Polytechnic State University, San Luis Obispo			X
California State College			
Dominguez Hills		X	
San Bernardino	X		
Sonoma			BA
California State Polytechnic University, Pomona			X
California State University			
Chico			X
Fresno	X		

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
CALIFORNIA, cont.			
California State University			
Fullerton		X	
Hayward			BA
Humboldt	X		
Long Beach		X	
Los Angeles			BA
Northridge		X	
Sacramento		X	
San Diego			BA
San Francisco			BA
San Jose			BA
Caltech, Pasadena	X		
Chapman College	X		
City College of San Francisco		X	
The Claremont Colleges		X	
College of the Holy Names	X		
College of Marin			X
College of San Mateo			X
Compton College			X
Contra Costa College			X
Dominican College of San Rafael	X		
Golden Gate College	X		
Immaculate Heart College	X		
LaVerne College		X	
Loma Linda University	X		
Los Angeles City College		X	
Los Angeles Valley College		X	
Loyola University		X	
Merritt College			X
Mesa College			X
Mills College			X
Monterey Peninsula College			X
Nairobi College			X
Pasadena City College			X
Pepperdine College			X
Sacramento City College		X	
St. Mary's College		X	
San Diego College for Women	X		
San Francisco College for Women	X		
San Jose City College			X
Santa Ana College	X		
Solano College			X
Stanford University			BA

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
CALIFORNIA, cont.			
University of California			
Berkeley			X
Davis		X	
Irvine		X	
Los Angeles		X	
Riverside		X	
San Diego		X	
Santa Barbara			X
Santa Cruz	X		
University of the Pacific			X
University of Redlands			BA
University of San Francisco		X	
University of Santa Clara		X	
University of Southern California		X	
COLORADO			
Metropolitan State College	X		
University of Colorado			X
University of Denver		X	
University of Northern Colorado	X		
CONNECTICUT			
Central Connecticut State College		X	
New Haven College	X		
Southern Connecticut State College	X		
University of Connecticut		X	
Wesleyan University		X	
Western Connecticut State College		X	
Yale University			BA
DELAWARE			
University of Delaware	X		
DISTRICT OF COLUMBIA			
District of Columbia Teachers College	X		

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
DISTRICT OF COLUMBIA, cont.			
Federal City College		X	
Georgetown University	X		
Howard University			BA
FLORIDA			
Bethune-Cookman College	X		
Florida State University		X	
Florida Technological University	X		
New College	X		
University of Florida		X	
University of Miami	X		
University of South Florida	X		
GEORGIA			
Atlanta University		X	
Emory University	X		
Georgia State University	X		
Mercer University	X		
Morehouse College		X	
Paine College	X		
Savannah State College	X		
University of Georgia		X	
Valdosta State College	X		
ILLINOIS			
Barat College		X	
Bradley University		X	
Chicago State University			BA
DePaul University		X	
Eastern Illinois University		X	
Illinois State University	X		
Lake Forest College	X		
Northeastern Illinois University	X		
Northwestern University		X	
Roosevelt University			X
School of the Arts Institute of Chicago	X		
Southern Illinois University		X	
Thornton Community College	X		
University of Chicago	X		
University of Illinois Champaign		X	

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
ILLINOIS, cont.			
University of Illinois			
Chicago Circle	X		
Urbana		X	
INDIANA			
Ball State University		X	
DePauw University	X		
Earlham College		X	
Indiana State University	X		
Indiana University			
Bloomington			BA
Gary		X	
Purdue University		X	
University of Notre Dame		X	
Wabash College			BA
IOWA			
Coe College	X		
Grinnell College	X		
Iowa State University	X		
Mount Mercy College	X		
University of Iowa		X	
KANSAS			
Kansas State College of Pittsburg	X		
University of Kansas		X	
KENTUCKY			
Kentucky State College	X		
Morehead State University	X		
Murray State University	X		
University of Kentucky		X	
University of Louisville		X	
Western Kentucky University	X		
LOUISIANA			
Grambling College		X	
Louisiana State University		X	
Southern University			
Baton Rouge			MA

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
LOUISIANA, cont.			
Tulane University		X	
University of Southwestern Louisiana	X		
MAINE			
Bates College		X	
Bowdoin College	X		
University of Maine Orono	X		
MARYLAND			
Morgan State College			X
Towson State College	X		
University of Maryland		X	
MASSACHUSETTS			
Amherst College			BA
Boston State College		X	
Boston University			MA
Brandeis University			BA
Harvard University			BA
Massachusetts Institute of Technology		X	
Mount Holyoke College		X	
Northeastern University		X	
Smith College			BA
Springfield College		X	
Tufts University		X	
University of Massachusetts			
Amherst		X	
Boston			X
Wellesley College		X	
Williams College		X	
MICHIGAN			
Andrews University	X		
Calvin College	X		
Central Michigan University	X		
Concordia Luthern Junior College	X		
Eastern Michigan University		X	
General Motors Institute	X		

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
MICHIGAN, cont.			
Genessee Community College		X	
Grand Valley State College		X	
Henry Ford Community College	X		
Hillsdale College	X		
Hope College	X		
Kalamazoo College	X		
Kellogg Community College		X	
Kirtland Community College	X		
Lake Michigan College	X		
Madonna College	X		
Mercy College of Detroit	X		
Michigan State University			X
Michigan Technological University	X		
Muskegon Community College	X		
Nazareth College	X		
Northern Michigan University	X		
Oakland Community College	X		
Oakland University	X		
Olivet College	X		
Saginaw Valley College	X		
Shaw College at Detroit		X	
Spring Arbor College	X		
University of Detroit		X	
University of Michigan			BA
Wayne State University		X	
Western Michigan University		X	
MINNESOTA			
Carleton College			BA
College of St. Teresa	X		
College of St. Thomas	X		
Mankato State College	X		
Saint Olaf College	X		
Southwest Minnesota State College	X		
University of Minnesota			BA
Winona State College	X		
MISSISSIPPI			
Jackson State College		X	
Mississippi Valley State College	X		

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
MISSISSIPPI, cont.			
Rust College		X	
Tougaloo College		X	
University of Mississippi		X	
MISSOURI			
Harris Teachers College	X		
Lincoln University		X	
Missouri Western College	X		
Northwest Missouri State College	X		
University of Missouri	X		
Washington University		X	
MONTANA			
Eastern Montana College	X		
University of Montana			X
NEVADA			
University of Nevada Las Vegas	X		
NEW HAMPSHIRE			
Dartmouth College		X	
NEW JERSEY			
Douglass College		X	
Glassboro State College	X		
Jersey City State College		X	
Montclair State College	X		
Newark State College	X		
Princeton University		X	
Rutgers University			BA
Trenton State College	X		
Upsala College	X		
William Paterson College of New Jersey			X
NEW MEXICO			
University of New Mexico	X		

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
NEW YORK			
Adelphi University	X		
Adirondack Community College	X		
Alfred University	X		
Auburn Community College	X		
Bank Street College of Education	X		
Bard College	X		
Bronx Community College	X		
Brentwood College	X		
Briarcliff College	X		
Canisius College	X		
Cathedral College of the Immaculate Conception	X		
City University of New York			
Baruch College	X		
Brooklyn College	X		
City College	X		
Hunter College		X	
Lehman College	X		
Queens College	X		
Richmond College			BA
York College	X		
Clarkson College of Technology	X		
Colgate University			BA
College of Insurance	X		
College of Mount St. Vincent	X		
College of New Rochelle	X		
College of Saint Rose	X		
Columbia University	X		
Cornell University			BA
Corning Community College	X		
Dowling College	X		
Dutchess Community College	X		
Elizabeth Seton College	X		
Elmira College	X		
Erie County Community College	X		
Finch College	X		
Fordham University		X	
Friends World College	X		
Good Counsel College	X		
Hamilton College	X		
Herkimer County Community College	X		
Hobart and William Smith Colleges	X		

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
NEW YORK, cont.			
Hofstra University	X		
Iona College	X		
Ithaca College	X		
Jamestown Community College	X		
Keuka College	X		
Kingsborough Community College	X		
Long Island University	X		
Manhattan College	X		
Manhattan Community College	X		
Manhattanville College	X		
Marymount College	X		
Medaille College	X		
Mercy College	X		
Mohawk Valley Community College	X		
Molloy Catholic College for Women	X		
Nassau Community College	X		
Nazareth College	X		
New York City Community College	X		
New York Institute of Technology	X		
New York School of Social Research	X		
New York Theological Seminary	X		
New York University			X
Niagara County Community College	X		
Niagara University	X		
Nyack Missionary College	X		
Onandaga Community College	X		
Orange County Community College	X		
Pace College	X		
Polytechnic Institute of Brooklyn	X		
Pratt Institute	X		
Queensborough Community College	X		
Rensselaer Polytechnic Institute	X		
Rochester Institute of Technology	X		

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
NEW YORK, cont.			
Rockland Community College	X		
Rosary Hill College	X		
Russell Sage College	X		
St. Bonaventure University	X		
St. Francis College	X		
St. John's University	X		
St. Joseph's College for Women	X		
St. Lawrence University	X		
St. Thomas Aquinas College	X		
Sarah Lawrence College	X		
Staten Island Community College	X		
State University College			
Brockport	X		
Buffalo	X		
Cortland	X		
Fredonia	X		
Geneseo		X	
New Paltz		X	
Oneonta		X	
Oswego	X		
Plattsburgh	X		
Potsdam	X		
State University of New York			
Albany			BA
Binghamton	X		
Buffalo		X	
Stony Brook			BA
State University of New York A & T			
Alfred	X		
Cobleskill	X		
Delhi	X		
Farmingdale	X		
Morrisville	X		
Suffolk Community College	X		
Sullivan County Community College	X		
Syracuse University	X		
Tompkins-Cortland Community College	X		
Ulster Community College	X		
Union University	X		
University of Rochester		X	
Vassar College			BA

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
NEW YORK, cont.			
Wells College	X		
Westchester Community College	X		
Yeshiva University	X		
NORTH CAROLINA			
A & T State University	X		
Bennett College		X	
Duke University		X	
Elizabeth City State University		X	
Fayetteville State University	X		
Malcolm X Liberation University	X		
North Carolina Central University			BA
North Carolina State University		X	
Pembroke State University	X		
Saint Augustine's College	X		
University of North Carolina			BA
NORTH DAKOTA			
Dickinson State College	X		
Minot State College	X		
OHIO			
Antioch College		X	
Baldwin-Wallace College		X	
Bluffton College	X		
Bowling Green State University		X	
Case-Western Reserve University		X	
Central State University		X	
Cleveland State University		X	
College of Wooster			BA
Denison University		X	
Kent State University		X	
Miami University		X	
Oberlin College		X	
Ohio State University		X	
Ohio University		X	

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
OHIO, cont.			
Ohio Wesleyan University		X	
Otterbein College	X		
University of Akron			X
University of Cincinnati		X	
Wright State University	X		
Xavier University	X		
Youngstown State University		X	
OKLAHOMA			
Langston University		X	
Northeastern State College	X		
Oklahoma State University		X	
Southeastern State College	X		
University of Oklahoma	X		
OREGON			
Mount Hood Community College	X		
Portland State University	X		
Reed College		X	
PENNSYLVANIA			
Bloomsburg State College	X		
California State College of Pennsylvania	X		
Chatham College	X		
Cheyney State College			X
Duquesne University	X		
Edinboro State College		X	
Haverford College		X	
Kutztown State College	X		
Lincoln University	X		
Lock Haven State College	X		
Millersville State College	X		
Muhlenberg College	X		
Pennsylvania State University		X	
Shippensburg State College	X		
Swarthmore College		X	
Temple University		X	
University of Pennsylvania		X	
University of Pittsburgh			X
University of Scranton	X		
Villanova University	X		
West Chester State College		X	
Wilson College	X		

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
RHODE ISLAND			
Barrington College	X		
Brown University		X	
Rhode Island College	X		
SOUTH CAROLINA			
Benedict College	X		
Clemson University	X		
Furman University	X		
Johnson C. Smith University		X	
South Carolina State College	X		
University of South Carolina	X		
Voorhees College	X		
SOUTH DAKOTA			
South Dakota State University	X		
TENNESSEE			
East Tennessee State University	X		
Fisk University		X	
LaMoyne College	X		
Lane College	X		
Middle Tennessee State University	X		
Tennessee State University	X		
Tennessee Technological University	X		
University of Tennessee			
Knoxville		X	
Martin	X		
Vanderbilt University		X	
TEXAS			
McMurry College	X		
Our Lady of the Lake College	X		
Paul Quin College	X		
South West Christian College			X
Southern Methodist University		X	
University of Houston		X	
University of Texas			
Austin		X	
El Paso	X		

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
UTAH			
University of Utah		X	
Weber State College	X		
VERMONT			
Goddard College			BA
Johnson State College	X		
Lyndon State College	X		
VIRGINIA			
Hampton Institute		X	
Radford College	X		
Virginia Commonwealth University	X		
Virginia Polytechnic Institute	X		
Virginia State College	X		
WASHINGTON			
Central Washington State College		X	
Shoreline Community College	X		
University of Puget Sound			X
University of Washington			BA
Washington State University			BA
Western Washington State College		X	
Whitworth College	X		
WEST VIRGINIA			
Bluefield State College	X		
Concord College	X		
Fairmont State College	X		
Marshall University		X	
West Virginia University		X	
WISCONSIN			
Carroll College	X		
Northland College	X		
University of Wisconsin			
LaCrosse		X	
Madison		X	
Milwaukee		X	

INSTITUTION	COURSES ONLY	PROGRAM (usually major/minor)	DEGREE
WISCONSIN, cont.			
University of Wisconsin			
Oshkosh		X	
Whitewater	X		

SOURCES: American Association of State Colleges and Universities files; National Association of State Universities and Land-Grant Colleges files; Atlanta University Center for African and African-American Studies, list of institutional members; "Black Studies Programs in the United States" (New York University Institute of Afro-American Affairs); "Afro-American Studies in Colleges and Universities: New York State 1968-69 and 1969-70" (The State Education Department of New York); "Black and Puerto Rican Studies Programs at the City University of New York, Summary, Fall, 1969"; United States Office of Education, Higher Education General Information Survey, "Degrees and Other Formal Awards Conferred Between July 1, 1970 and June 30, 1971"; Directory of Ethnic Studies Programs, PMLA (Modern Language Association), September, 1971; "Directory of African Studies in the United States 1971-1972" (Brandeis University); "The Academy Letter" (Michigan Academy of Science, Arts and Letters), March, 1972; Advancement Newsletter (NASULGC, Office for Advancement of Public Negro Colleges), December, 1969; "Urban and Minority Centered Programs in Western Colleges and Universities 1969-70" (Western Interstate Commission for Higher Education); "Ethnic Studies in State Mostly Promises, Plans" (John Dreyfuss, Los Angeles Times, April 25, 1969).

CHICANO STUDIES

Surveys and Research (arranged chronologically)

C-1 Dreyfuss, John. "Ethnic Studies in State Mostly Promises, Plans" (1969).

See M-1.

C-2 "Ethnic Studies," Intercultural Education (An Information Service of Educational and World), I, 6 (May, 1970), 9.

This article reports on the Institutes on Mexican-American Studies held in 1970. It refers to increases in Chicano Studies programs. "During the past three years, the numbers of Mexican-American Studies programs at colleges and universities has risen from less than ten to more than 61." Another survey conducted by the Office of Education (Mexican-American Unit) revealed almost 70 institutions in the five Southwestern states had developed programs. Due to rapid and uncoordinated proliferation of programs, there are shortages of qualified faculty, wide diversity in course content, and insufficient materials. Participants favored Mexican-American Studies as a separate discipline, with opportunities for Masters and Doctoral degrees.

C-3 Sanchez, Corinne J. "A Challenge for Colleges and Universities--Chicano Studies," Civil Rights Digest, III, 4 (Fall, 1970).

The rapid growth during the last three years in Chicano Studies in higher education is cited. "More than 80 institutions" have started such programs; however, "institutions have failed to focus their considerable resources on the problems faced by this minority group."

"Chicano Studies Institutes" (CSI), a Montal Systems, Inc., program, sponsored by the National Endowment for the Humanities, is coordinating and developing Chicano Studies programs at colleges and universities. To provide guiding uniformity for existing and future Chicano Studies programs, the program objectives are:

a. Developing standards and curriculum for undergraduate, graduate, and doctoral programs;
b. Coordinating standards for transfer of course credits;
c. Defining course content in sociology, anthropology, and history toward a degree in Chicano Studies;
d. Developing criteria for employment of faculty;
e. Identifying areas for research and study, since lack of textbooks has hampered curriculum development;
f. Identifying and disseminating materials for use in Chicano Studies;
g. Reviewing and evaluating Chicano Studies programs in higher education.

A survey was conducted in May, 1970, of 244 colleges and university presidents and administrators in the five Southwestern states with the highest concentration of Mexican-Americans. With 50% response, the survey revealed 13% of respondents had established departments, while 4% had programs and courses without departments or degrees granted. Most institutions did not have Mexican-American programs. Further, 75% of the New Mexico respondents felt there was no need for Chicano Studies programs in their institutions. In Texas, where Chicanos have 20% school enrollment, Chicanos comprise only 6% of the faculty in those colleges and universities with Chicano Studies.

Similarities of existing programs included studying contributions of Chicanos; prmoting better understanding among all Americans; disseminating information to professionals outside education working with Chicanos; and promoting higher education for Chicanos. A majority of efforts were concentrated in the social sciences.

C-4 United States Office of Education, Higher Education General Information Survey, "Degrees and Other Formal Awards Conferred Between July 1, 1970 and June 30, 1971".

See M-3.

Pending Research

C-5 American Association of Junior Colleges "Spanish Speaking American Study" was sent to 287 junior colleges in April, 1972. The survey will provide information on: admissions requirements; enrollment of Spanish-Speaking students and other ethnic groups; number of Spanish-Speaking (Mexican American, Latin American, Puerto Rican, Cuban, Native American, and other) staff, detailing position, discipline, and educational level of each; enrollment, numbers of courses, and credits given for in-service teacher training aimed at teaching the Spanish-Speaking over a three-year period; composition, by ethnic group, occupation, years of service, and education, of Board of Trustees; and extent of use of consultants and/or advisory groups on Spanish-Speaking education.

The target publication date is December, 1972.

A bibliography on the Spanish-Speaking for use by junior colleges is also planned for issuance in December, 1972.

C-6 Bureau of the Census, United States Department of Commerce.

See PR-2.

C-7 The National Concilio for Chicano Studies has conducted:

a. A questionnaire survey, followed by campus visits to identify institutions offering Mexican-American Studies, course content and approaches followed.

b. A survey of all two- and four-year institutions in the Southwest. This "Student Enrollment Report" will give: the status of Chicano students in institutions of higher education; breakdowns of enrollment by state and institution and attrition rates.

Target dates for publication are late 1972.

A National Chicano Studies Conference is also being planned.

General Information

C-8 Cabinet Committee on Opportunities for Spanish Speaking People. Spanish Surnamed American College Graduates 1971-72. Parts I and II. (Washington, D. C.: Cabinet Committee, 1971), ED 051 956.

In this recruiting directory, information is provided on junior and senior Spanish-surnamed students from more than 800 United States colleges and universities. The table of contents shows schools alphabetically by state; each graduating student is then listed alphabetically by state, with information given on his school, discipline (major), and date of graduation (month and year); tables show total numbers of Spanish-surnamed students graduating within each discipline (arranged according to state), their school, and their date of graduation; and the final table provides a total of all Spanish-surnamed persons graduating within each discipline in 1971-72.

C-9 Carter, Thomas P. "Mexican Americans: How the Schools Have Failed Them," College Board Review, No. 75 (Spring, 1970), 5-11.

The author recommends massive changes in policies, practices, curricula, and staffing resulting from careful analysis, if schools are not to continue to fail Mexican American minority children.

Enrollment in higher education is a significant indicator of group upward mobility and Mexican American enrollment is very low. Most Mexican American college students are either freshmen or sophomores, and percentages are even lower in major state universities than they are in regional state colleges and lesser institutions.

C-10 Chavarria, Jesus. "Chicano Studies," in The Minority Student on the Campus: Expectations and Possibilities, Robert A. Altman and Patricia O. Snyder, editors (Berkeley and Boulder: Center for Research and Development in Higher Education, University of California, and Western Interstate Commission for Higher Education, November, 1970), 173-178.

The "myth of a pluralistic society" is mentioned by the author, who claims a Chicano is destroyed by educational institutions "either by being forced out of the system, by dropping out of the system, or else the system destroys him by forcing him to become something he is not." Chicano Studies, defined as formal study of Chicano culture and history, according to recognizable cultural categories, should be dynamic, seek new methods of approaching the learning experience, and be related to identifiable social ends such as community service.

Conceived not only as a curriculum program, development of Chicano Studies at the University of California, Santa Barbara, involved defining a four-fold program: an academic department; a research center; public and student services. Priority concentration was given to developing research capabilities and recruiting faculty. Plans envision developing three interdisciplinary core courses for first and second years, to meet general education requirements. During the third and fourth years, the student would go into his specialized department, but would continue to emphasize his interest in the Chicano. Emphasis is given to the importance of history as the key discipline to language and to economics.

C-11 Edington, Everett D., and Frank Angel. Recruitment of Spanish-Speaking Students into Higher Education (Long Beach: California State University, 1969), ED 031 320.

The problems of recruiting Mexican American students into colleges a and universities are pointed out in these two papers. Edington's paper discusses teacher education, curriculum development, counseling programs, college entrance requirements, and the need for change and study in these areas with regard to Spanish-Speaking students. Programs of financial aid and educational opportunities for Mexican American students are also presented. "The Mexican American in Higher Education. Recruitment," by Frank Angel, points out that recruitment problems are related to the selective academic orientation of college and university recruitment, and selection, counseling, and curricular procedures of the high school and elementary school. Present recruitment programs and practices in colleges which are designed to meet the needs of Mexican American students are discussed. Ways of increasing the pool of Mexican American students are listed, including changes in teaching in elementary and secondary schools geared to this group, improved living conditions for this minority group, universalization of higher education, and eradication of existing discrimination against the Mexican American group by the dominant group. (ERIC summary)

C-12 Epoca, The National Concilio for Chicano Studies Journal, I, 2 (Winter, 1971).

Position papers by 15 authors give recommendations for Chicano Studies programs in higher education. Titles and authors are:

"Critical Areas of Need for Research and Scholastic Study," by Sergio D. Elizondo

"The Role of the Chicano Student in the Chicano Studies Program," by Manuel I. Lopez

"What are the Objectives of Chicano Studies," by Manuel H. Guerra

"The Role of the Chicano Student," by MECHA, California State University, Long Beach

"Criteria for Employment of Chicano Studies Staff," by Rene Nunez

"Objectives of Chicano Studies," by Reynaldo Macias, Juan Gomez, and Raymond Castro

"Chicanismo," by Thomas M. Martinez

"The Establishment and Administration of a Master's Program in Chicano Studies at the University of Colorado," by Salvador Ramirez

"Research and Scholarly Activity," by Julian Samora and Ernesto Galarza

"La Raza Community and Chicano Studies," by Lionel Sancez

"Guidelines for Employment in Chicano Studies," by Marcela L. Trujillo

"The Mexican American Community and Mexican American Studies," by Alfredo Zamora

"The Establishment of a Chicano Studies Program and its Relation to the Total Curriculum of a College or University," by Richard H. Wilde

"The Implementation of Mexican American Studies in Texas Colleges and Universities," by Julius Rivera

"Student Perspectives on Mexican American Studies," by MECHA, University of Texas at El Paso, MAYO, University of Texas at Austin, and PASO, Texas A & I University

Significant areas of general agreement include:

a. Need for textbook revision and bibliography preparation to reflect accurately the Mexican American history and culture;
b. Need for innovative bilingual bicultural Chicano Studies as a specialization. Most writers favor departmental status for these studies. There is recognition that interdisciplinary programs may have to precede degree programs. One author recommends against degrees in Chicano Studies, urging Chicanos to seek degrees in established disciplines. Another writer suggests a "Certification" program to allow students to major in another discipline but study their ethnic heritage.
c. Urgent need for teacher training institutes, in-service training and other methods to remedy the shortage of Chicano instructors. One comment: "Until there is a supply of Chicano Studies graduates with degrees in this major, we must fill the gaps by asking experienced Chicano teachers to teach subjects, not necessarily in their area of specialization." Another suggestion: "Every elementary school teacher who is credentialed in a state with more than 5 per cent of the population of Mexican-American descent should be required to take a course or more on the Mexican-American child and community. . . .with 10 per cent Mexican-American children, such teacher should be required to take more than one course. . ."
d. Need for modified flexible criteria for hiring Chicano faculty to include "ability and fitness" as opposed to Ph.D. requirements.
e. Importance of using Chicano students as instruments of pressure for Chicano Studies and to design the program. Chicano students, faculty, administrators, and community people should be used in program development.
f. Importance of commitment by students to work for the Chicano barrio community.
g. Need for serious research in the Chicano Studies area.

Specific programs are outlined, including: the academic plan for the Master of Arts in Mexican-American Studies, University of Colorado; A Chicano Plan for Higher Education, University of California, Santa Barbara; courses available at California State University, Long Beach; the eight-point guidelines of objectives of the Advisory Committee for the Mexican-American Studies Institute in Texas colleges and universities; and the Mexican-American Studies program (MAYO), the University of Texas at Austin.

Course offerings at California State University, Long Beach, grew from nine courses in 1969 with 454 enrolled to 17 courses in 1970 with enrollment of 493 students. For Fall, 1970, 23 courses were offered and a B. A. degree in Mexican-American Studies was authorized.

Difficulties encountered setting up programs are outlined, including bureaucratic problems, attitudinal differences among administrators and faculty, and fiscal troubles.

Various Chicano enrollment figures are cited. The University of Colorado ten years ago had six Chicanos in a 12,000 student population. Now, there are 500 new Chicanos our of 25,000 enrollment. The Chicano student population at California State University, Long Beach, has risen from 200 to 800 in two years, according to one writer. Another states a two-year growth of Chicano students at the same school from about 650 to 1,050, with a predicted increase to 1,250 or 1,300. The following 1969 figures are given: The University of California, Los Angeles, graduated about 50 Chicanos out of 9,000 students; Spanish-surnamed students constituted approximately the following per cent of total graduates--3.2 per cent at the University of Arizona, 2.6 per cent at the University of Colorado, Boulder, 3.9 per cent at the University of Texas at Austin. At the University of New Mexico at Albuquerque, 6.0 per cent of graduates were Chicanos in 1968, a decrease from 7.8 per cent in 1940.

C-13 Everet, Richard. "Spanish Speaking Americans Object to 'Hyphenation'," The New Mexican (Santa Fe), February 6, 1972.

While Spanish Speaking is generally accepted as a label by Americans of Mexican or Spanish descent, other terms are not so acceptable. A hyphenated name, such as Mexican-American or Spanish-American, is resented by most Spanish Speaking Americans. Exceptions are those who wish to emphasize their pure bloodedness or very recent connections with Mexico. With these exceptions, Spanish Speaking Americans would prefer to drop all labels and be called Americans.

C-14 Farias, Hector, Jr. "Mexican American Values and Attitudes Toward Education," Phi Delta KAPPAN, 52 (June, 1971), 602-604.

Aspects of Mexican-American culture, which contribute to negative attitudes toward education, are discussed in these case studies of students in Northwestern University's Upward Bound Project. Present programs in higher education do little for Mexican Americans, who face stiff competition and are unprepared for higher education. They have no foundation support or scholarship funds and no special schools.

C-15 Galarza, Ernesto, and Julian Samora. "Chicano Studies: Research and Scholarly Activity," Civil Rights Digest, III, 4 (Fall, 1970).

Demands of Mexican American militant students have significance for the future of ethnic groups and for American society as a whole in:

a. Expanding training programs for graduate students.
b. Planning research by Masters and Ph.D. candidates.

c. Compiling much greater variety of readings for undergraduates in Ethnic Studies courses.
d. Adopting readings to academic needs of EOP students.
e. In-service training for faculty and administrators of Ethnic Studies departments.
f. Encouraging and supporting advanced research and writing to support and stimulate intellectual effort of the Mexican American community.
g. Preparing elementary and secondary teachers and counselors.
h. Identifying research topics and scholarly activity relevant to curriculum development and teaching.

C-16 Guerra, Manuel H., and others. The Retention of Mexican American Students in Higher Education with Special Reference to Bicultural and Bilingual Problems (Long Beach: California State University, 1969), ED 031 324.

The problem of retaining Mexican American students in institutions of higher education is reviewed in these five papers: "The Retention of Mexican American Students in Higher Education with Special Reference to Bicultural and Bilingual Problems," by Manuel H. Guerra; "Mexicanismo vs. Retention: Implications of Retaining Mexican American Students in Higher Education," by Philip Montez; "Retention of Mexican American Students in College," by Monte E. Perez, Maria Diaz, and Oscar Martinez; "Retention of the Chicano Student as a Comprehensive Program Unit of the Mexican American Student Organization," by United Mexican American Students at the University of California, Los Angeles; and "Problems of Retention as Seen by Mexican American Students," by members of a Chicano Studies class (conducted by Marta Schlatter). (ERIC summary)

C-17 "Hemos Trabajado Bien," A Report on the First National Conference of Puerto Ricans, Mexican-Americans, and Educators on "The Special Educational Needs of Urban Puerto Rican Youth"

See PR-10.

C-18 Interagency Committee on Mexican American Affairs. The Mexican American, A New Focus on Opportunity. Testimony presented at the Cabinet Committee Hearings on Mexican American Affairs, El Paso, Texas, October 26-28, 1967 (Washington, D. C.: Interagency Committee, 1967), ED 032 950.

Statements presented at the Cabinet Committee Hearings on Mexican American Affairs by 52 men and women of divergent backgrounds and professions on the problems facing Mexican Americans are given. The topics covered are in the areas of agriculture; labor; health, education, and welfare; the War on Poverty; and the general improvement of the economic and social conditions of the Mexican American. Positive attitudes and action for consideration and incorporation into governmental policy and social structure are reflected in their testimony. (ERIC summary)

C-19 Johnson, Henry S., and William J. Hernandez-M (eds.) Educating the Mexican American (Valley Forge, N. Y.: Judson Press, 1970).

This book provides materials outlining the educational plight of Mexican Americans. Two articles focus on higher education. "The Retention of Mexican American Students in Higher Education with Special Reference to Bicultural and Bilingual Programs," by Manuel H. Guerra, stresses realistic reforms in admissions requirements and academic curriculum. "The Mexican American and Higher Education," by Armando Rodriguez, discusses the Chicano student movement and its present and future impact on higher education.

C-20 Moore, Joan W., with Alfredo Cuellar. Mexican Americans, Ethnic Groups in American Life Series, Milton M. Gordon, editor (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1970).

A section on the origins, history and impact of the Chicano movement shows its impact in increasing the number of Mexican American college students. A serious and generally successful drive has appeared, to develop ethnic studies programs, especially in California.

C-21 El Plan de Santa Barbara: A Chicano Plan for Higher Education (Santa Barbara, Cal.: Chicano Coordinating Council on Higher Education, 1971), ED 047 854.

This document is a Chicano plan for higher education in the universities and colleges in California. The manifesto in the booklet states that "The self-determination of our community is now the only acceptable mandate for social and political action; it is the essence of Chicano commitment. . . .Chicanos recognize the central importance of institutions of higher learning to modern progress, in this case, to the development of our community. . . .'At this moment we do not come to work for the university, but to demand that the university work for our people.'" The manifesto lists the following areas in which the institutions of California must act: (1) admission and recruitment of Chicano students, faculty, administrators, and staff; (2) a curriculum program and an academic major relevant to the Chicano cultural and historical experience; (3) support and tutorial programs; (4) research programs; (5) publications programs; and (6) community cultural and social action centers. Included are proposals for Chicano Studies at various universities in California. (ERIC summary)

C-22 Progress Report on Chicano Studies Summer Institute (Washington, D. C.: Montal Systems, Inc., undated, approximately July 1970), Xerox.

A series of Summer Institutes, funded by the National Endowment for the Humanities, aimed to examine the development of Mexican American Studies and establish guidelines for long-range comprehensive planning. Objectives are described as:

"I. To develop a full range program, at both undergraduate and graduate levels, leading to Masters and Doctoral Degrees.

"II. To coordinate development of Mexican American Programs for institutional credit exchange.
"III. To define clearly why Mexican American Studies degree programs are different from programs in sociology, anthropology, and history with components of Mexican American focus in them.
"IV. To assist administrators in the employment of Mexican American Studies Staff, since no previous criteria exist.
"V. To identify the prime areas of need for research and scholastic study.
"VI. To identify existing materials for use in Mexican American Studies Programs.
"VII. To revise the survey of Mexican American Studies Programs.
"VIII. To identify the objectives of Mexican American Studies."

C-23 Rivera, Feliciano. A Mexican American Source Book with Study Guideline (Menlo Park, Cal.: Educational Consulting Associates, 1970), ED 045 244.

The source book is designed as a guideline for all persons who wish to have a better knowledge of the history of the Mexican American people in the United States. The author states that the guideline is not intended as a history per se; therefore, the usefulness of the book depends upon how well the reader uses the bibliography and suggested reference materials. The Table of Contents lists the following major units: (1) Introduction to "North from Mexico," by Carey McWilliams; (2) a Study Guidelinesof the History of the Mexican American People in the United States; (3) Selected Bibliography; (4) Missions of California; (5) A Portfolio of Illustrations; (6) A Portfolio of Outstanding Americans of Mexican Descent; (7) The Treaty of Guadalupe Hidalgo; (8) A Critical Commentary on the Treaty of Guadalupe Hidalgo; and (9) Appendix. The selected bibliography includes a list of approximately 120 books, articles, magazines, and newspapers; 33 films, and 24 filmstrips. (ERIC summary)

C-24 Roberts, Steven V. "University for Indians and Chicanos Faces Problems".

See I-25.

C-25 Rodriguez, Armando. Financial Assistance of Mexican American Students in Higher Education.

See O-16.

C-26 United States Commission on Civil Rights. The Unfinished Education, Report II, Mexican American Educational Series. (Washington, D. C.: United States Government Printing Office, October, 1971).

This booklet reports the findings of a survey of the educational status of Mexican Americans in a random sampling of about 500 school districts in Arizona, California, Colorado, New Mexico and Texas. Of particular interest is information on school holding power by ethnic group (Black, Mexican American and white) for all educational levels and percentage of high school graduates entering college by ethnic group.

History and Sociology Sources

C-27 Awakening Minorities: American Indians, Mexican Americans, Puerto Ricans (Chicago: Aldine Publishing Co., Trans-Action Books, 1970).

American Indians, Mexican Americans and Puerto Ricans are "partial minorities". They have not been victimized by the obsessive prejudice directed at Blacks, but their status is less affirmative than that of European immigrant groups.

The book is divided into three sections, one on each group. Introductory essays and articles (reprints from Trans-Action Magazine) provide historical context and deal with contemporary problems and status, respectively.

C-28 Bureau of the Census, United States Department of Commerce. "Selected Characteristics of Persons and Families of Mexican, Puerto Rican and Other Spanish Origins: March 1971," Current Population Reports, Series P-20, No. 224 (Washington, D. C.: United States Governing Printing Office, 1971).

About nine million persons identified themselves as being of Spanish origin in March, 1971, including five million who were of Mexican origin and about 1-1/2 million who identified themselves as of Puerto Rican origin. Persons of Spanish origin comprised about 4.4 per cent of the population of the United States. About one of every five adults (25 years old and over) of Spanish origin had completed less than five years of school, compared with about one of every 25 for all white persons. Among persons 25 to 29 years old, high school graduation was less common among persons of Spanish origin than among Negroes or whites--48 per cent of persons of Spanish origin had graduated from high school compared to 58 per cent of Negroes and 80 per cent of all whites.

C-29 Burma, John H. (ed.) Mexican Americans in the United States: A Reader (Cambridge, Mass.: Schenkam Publishers, Inc., 1970).

C-30 Carter, Thomas P. Preparing Teachers for Mexican American Children (Las Cruces, N. M.: ERIC/CRESS, National Education Association, and New Mexico State University, February, 1969), ED 025 367.

This paper discusses the need for teachers with comprehensive insights, and understanding of problems created by cross-cultural schooling.

C-31 Forbes, Jack D. *Mexican-Americans: A Handbook for Educators* (Berkeley: Far West Laboratory for Educational Research and Development, 1967). ED 013 164.

C-32 Grebler, Leo, Joan W. Moore, Ralph C. Guzman, and others. *The Mexican American People: The Nation's Second Largest Minority* (N. Y.: Free Press, 1970).

Mexican Americans show a growing potential for participation in the larger society. Although they may not fit into a scheme which assumes ultimate full assimilation; neither can they be assumed not to assimilate at all. The schooling of Mexican Americans raises particularly difficult challenges. A major experimental effort, extending throughout the entire system from teacher training to administration, is needed,according to the authors.

This massive study of the socioeconomic position of Mexican Americans in selected urban areas of five Southwestern states was conducted by the Mexican American Study Project, University of California, Los Angeles, under grant from the Ford Foundation and the College Entrance Examination Board. Completed in 1968, after four years of research, eleven Advance Reports were published during the course of the study and are available at the Library of the University of California,Los Angeles, the Library of Congress, and numerous institutional libraries in the Southwest.

Chapter heads include: Socioeconomic Conditions; The Individual in the Social System; The Role of Churches; Political Interaction; Summary and Conclusions; Appendices. A comprehensive bibliography lists books, pamphlets, government publications, journal articles, unpublished materials, and bibliographies.

C-33 Knowlton, Clark S. "Spanish-American Schools in the 1970's," *Integrated Education*, VI, 2 (March/April, 1968), 34-43.

C-34 Nava, Julian. *Mexican-Americans, Past, Present, and Future* (N. Y.: American Book Co., 1969).

C-35 Penalosa, Fernando. "Recent Change Among the Chicanos," *Sociology and Social Research*, LV, 1 (October, 1970), 47-52.

C-36 Rodriguez, Armando. "Mexican American Education Today," *Integrated* Education, VIII, 5 (September-October, 1970), 47-49.

C-37 Samora, Julian. *La Raza: Forgotten Americans* (North Bend, Indiana: University of Notre Dame Press, 1966).

C-38 Servin, Manuel P. *Mexican Americans: An Awakening Minority* (Beverly Hills, Cal.: Glencoe Press, 1970).

C-39 Steiner, Stan. *La Raza: The Mexican Americans* (N. Y.: Harper and Row, Publishers, 1969).

Reference Sources

C-40 Aztlan Cultural Resource Center
1820 San Pueblo
Berkeley, California 94702

C-41 Cabinet Committee on Opportunities for the Spanish Speaking
1707 H Street, N. W.
Washington, D. C. 20506

C-42 Centro de Estudios Chicanos
California State University, San Diego
San Diego, California 92115

C-43 Mexican American Cultural Center
University of California, Los Angeles
Los Angeles, California 90024

C-44 National Concilio for Chicano Studies
Montal Systems, Inc.
1700 K Street, N. W. Suite 1207
Washington, D. C. 20006

Periodicals

C-45 Aztlan: Chicano Journal of the Social Sciences and the Arts
Mexican American Cultural Center
University of California, Los Angeles
Los Angeles, California 90024

C-46 Con Safos
Con Safos, Inc.
P. O. Box 31085
Los Angeles, California 90031

C-47 Epoca
National Concilio for Chicano Studies
1700 K Street, N. W. Suite 1207
Washington, D. C. 20006

C-48 El Grito: A Journal of Contemporary Mexican American Thought
Quinto Sol Publications, Inc.
P. O. Box 9275
Berkeley, California 94709

C-49 International Migration Review
annual issue on "Mexican and Mexican-American Migrants"
Center for Migration Studies
209 Flagg Place
Staten Island, New York 10304

C-50 El Ojo Chicano Newsletter
Montal Educational Associates
1700 K Street, N. W. Suite 1207
Washington, D. C. 20006

C-51 La Raza
La Raza Publications
3571 Terrace Drive
Los Angeles, California 90063

Additional listings are contained in C-52, pp. 146-147; C-60; and M-36, pp. 187-194

Bibliography

C-52 Bibliografia de Aztlan: An Annotated Chicano Bibliography (San Diego: Centro de Estudios Chicanos Publications, 1971).

This extensive, noteworthy bibliography, prepared by Chicanos, evaluates documents listed in terms of quality and relevance as source material for specific Chiano Studies courses including higher education programs. Well-arranged topical listings include the following:

Contemporary Chicano History. This section includes material on Mexican American migrant farm workers and immigrants, as well as general works concerning social, cultural, economic, and political aspects of contemporary Chicano life, including the 1968 hearings of the United States Civil Rights Commission.

Educational Materials. These listings are concerned, primarily, with curriculum (especially bilingual education and the teaching of reading) and problems of Chicano students in "Anglo" schools. Covering all educational levels, but concentrating on the elementary, the materials reviewed also include general "handbooks" for teachers, research reports (chiefly sociological), studies of characteristics of Mexican American students, the question of separate schools for Chicanos, and educational philosophy.

Health Research Materials. Items concern dietary research, Chicano concepts of health and sickness, and a report on a cooperative health association. The unfavorable (or noncommital) reviews indicate that even this small amount of research is not well done.

High School Materials. Except for a resource guide for teachers of Chicano Studies, all materials included here are history books. Topics range from comprehensive overviews to specific studies of the Aztecs and contemporary Mexican Americans. Items included receive high recommendations from reviewers.

History of Mexico. Reviewed here are several highly recommended studies of the Mexican Revolution and several works on the historical relations between the United States and Mexico, indicating that there is much high quality research available on Mexican history.

Literature. This section covers a wide range of literature--poetry, novels, anthologies, historical fiction and literary history--with much personal comment by reviewers.

Native Americans. This chapter focuses on limited but well-recommended works on Indians. It reviews some Indian history texts and other material and lists, without review, books deemed useful in Indian and Chicano Studies programs.

Philosophy. Most of this material deals with the character of the Mexican American rather than his philosophy, but it does include a study of Aztec philosophy and a comparison of Mexican and United States beliefs and values. It appears that little has been written about the contemporary Chicano philosophy.

Political Science. Materials cover such areas as demographic studies, social history, civil rights, political history, systems, biography, participation, and minority politics. Well-recommended, these materials provide a broad background for study of Chicano politics.

Pre-Columbian History. These reviews indicate there is a wealth of high quality material on Ancient Mexico, providing a good knowledge of the heritage of the Chicano. Most listings concern Aztec and Mayan history, but also included are works on Central American history and Meso-American mythology.

Sociology. Included are works in social psychology, sociology of education, and social problems, as well as the more standard anthropological studies of Mexican Americans. Not all the research is up-to-date, nor is it, according to the reviewers, all of good quality.

Southwest History. Many items included here were written prior to 1950. Their inclusion is justified, by the compilers, because they provide a sampling of distorted history. More recent works, however, are highly recommended. These include general histories as well as specific works on such diverse topics as the Rio Grande border controversy and Jesuit missionaries. The most common criticism of the literature of Southwest history is the neglect of the Indian heritage of the Chicano.

Chicano Journals and Periodicals. This section lists highly recommended publications, developed in the last several years, covering a broad spectrum of Chicano literary, news and political magazines. There are also sections on Reference Materials, Chicano Press Associations, and Other Chicano Newspapers.

C-53 Bibliografia de Materiales Tocante el Chicano: A Bibliography of Materials Relating to the Chicano in the San Jose State College Library (San Jose: California State University, 1971).

This extensive bibliography lists books, theses, dissertations, government documents, tapes, records, microfilm, and periodical titles suitable for Chicano Studies in virtually any area. Omitted are individual periodical articles. Most items concern Mexico, in history, art, politics, and culture. More specifically concerned with contemporary Chicanos are listings in Mexican American history, cultural heritage, art, literature, sociology, bilingualism and works on migrants. Also included are listings on Indians of Mexico and Spanish-Americans. Special interest sections are Mexican American Bibliography and Mexican American Education, which includes titles on recruiting and retention of Chicanos in higher education as well as items concerning educating Chicanos and preparing teachers for Chicano students.

C-54 Charles, Edgar B. (ed.) Mexican-American Education: A Bibliography (University Park: New Mexico State University, ERIC Clearinghouse on Rural Education and Small Schools, 1968), ED 016 562.

This selected, annotated bibliography contains 90 books, monographs, journal articles, and unpublished papers on the education of Mexican Americans. All documents were produced sometime between 1958 and 1967 and cover the following areas of education--preschool, elementary, secondary, higher, adult (basic and vocational), and migrant. A "user index" is included to assist finding documents with multiple subject references. The bibliography was prepared for the National Conference on Educational Opportunities for Mexican Americans, Austin, Texas, April 25-26, 1968. (ERIC summary)

C-55 *Chicano Bibliography: A Selected List of Books on Culture, History, and Socioeconomic Conditions of Mexican-Americans* (Long Beach: California State University, Library, 1970).

C-56 Dudley, Miriam Sue. *Chicano Library Program, Based on Research Skills in Library Context Program Developed for Chicano High Potential Students*, Occasional Papers No. 17 (Los Angeles: University of California, Library, 1970).

C-57 Eliseo, Navarro. *The Chicano Community: Selected Bibliography for Use in Social Work Education* (New York: Council on Social Work Education, 1971).

C-58 *Hispanic Heritage: An Annotated Bibliography* (Denver: University of Denver, School of Education, 1969), ED 048 079.

This annotated bibliography of a wide range of materials for the social studies teacher is concerned with the Hispanic heritage. The sections, introduced by a brief description, are (1) General Materials, (2) The Land and The People, (3) The European Background, (4) Spain's Colonial System, (5) The Spanish Borderlands, (6) The Anglo Movement Into the Borderlands Area, (7) Mexico's Struggle for Independence, (8) The War With Mexico, (9) Early Anglo-Hispano Relationships, (10) 20th Century Anglo-Hispano Relations. Some judgments on the quality of the works, as well as intended level of usage, is included. (ERIC summary)

C-59 *Mexican-Americans: A Selected and Annotated Bibliography* (Stanford: Stanford University, Center for Latin American Studies, 1969).

C-60 Schramko, Linda Fowler (comp.) *Chicano Bibliography: Selected Materials on Americans of Mexican Descent*, Bibliographic Series No. 1. Revised Edition (Sacramento: California State University, 1970), ED 047 829.

The California State University, Sacramento, Library presents this annotated bibliography in an effort to help students and faculty make more effective use of existing resource materials. The document lists 1,000 items published between 1843 and 1969. Citations are grouped under the following categories: (1) education, (2) health and psychology, (3) historical background, (4) literature and fine arts, (5) social life and problems, and (6) Chicano periodicals. Included in the document is a guide to further information on locating literature on Mexican Americans, along with a subject index. (ERIC summary)

C-61 United States Inter-Agency Committee on Mexican American Affairs. *Guide to Materials Relating to Persons of Mexican Heritage in U. S.* (Washington, D. C.: United States Government Printing Office, 1969).

C-62 "We Talk, You Listen: A Selected Bibliography," *Personnel and Guidance Journal*, L, 2 (October, 1971), 145-146.

HIGHER EDUCATION INSTITUTIONS OFFERING CHICANO STUDIES

COURSES OR PROGRAMS

ARIZONA

Arizona State University
Arizona Western College
Grand Canyon College
Mesa Community College
Prescott College
University of Arizona

CALIFORNIA

Bakersfield College
Cabrillo College
California Polytechnic State University, San Luis Obispo
California State College
  Bakersfield
  Dominguez Hills
  San Bernardino
  Sonoma
California State Polytechnic University, Pomona
California State University
  Fresno
  Fullerton
  Hayward
* Long Beach
  Los Angeles
*x Northridge
  Sacramento
* San Diego
  San Francisco
x San Jose
Cerritos College
Chaffey College
Chapman College
City College of San Francisco
Claremont University Center
College of the Holy Names
Compton College
Cypress Junior College
Deganawidah-Quetzacoatl University
Diablo Valley College

CALIFORNIA, cont.

East Los Angeles College
El Camino College
Fresno City College
Fullerton Junior College
Gavilan College
Golden West College
Hartnell College
Immaculate Heart College
Long Beach City College
Los Angeles City College
Los Angeles Harbor College
Los Angeles Pierce College
Los Angeles Valley College
Loyola University
Marymount College
Merced College
Merritt College
Mills College
Moorpark College
Mount San Antonio College
Napa Junior College
Occidental City College
Pasadena City College
Pepperdine College
Pitzer College
Porterville College
Rio Hondo Junior College
Riverside City College
Sacramento City College
San Bernardino Valley College
San Diego Mesa College
San Francisco City College
San Francisco College for Women
San Joaquin Delta College
San Jose City College
Santa Ana College
Santa Barbara City College
Santa Rose Junior College
Stanford University
University of California
  Berkeley

CALIFORNIA, cont.

- University of California
  - Davis
  - Irvine
  - Los Angeles
  - Riverside
  - San Diego
  - Santa Barbara
  - Santa Clara
- University of Redlands
- University of San Diego College for Women
- University of Santa Clara
- University of Southern California
- Ventura College
- Whittier College

COLORADO

- Adams State College
- University of Colorado

ILLINOIS

- Northeastern Illinois University

MICHIGAN

- Michigan State University

MINNESOTA

- University of Minnesota

NEW MEXICO

- New Mexico State University
- *University of New Mexico

OHIO

- xOhio University

TEXAS

- Baylor University
- Hispanic International University
- Juarez Lincoln Bilingual Graduate Center
- Saint Mary's University
- Southwest Texas State College
- La Universidad de los Barrios
- University of Texas
  - Austin
  - * El Paso

WASHINGTON

- Washington State University

*Indicated as a noteworthy program by the National Concilio for Chicano Studies

xDegree granting

SOURCES: American Association of State Colleges and Universities files; National Association of State Universities and Land-Grant Colleges files; National Concilio for Chicano Studies; Directory of Ethnic Studies Programs, PMLA (Modern Language Association), September, 1971; United States Office of Education, Higher Education General Information Survey, "Degrees and Other Formal Awards Conferred Between July 1, 1970 and June 30, 1971".

INDIAN STUDIES

Surveys and Research (arranged chronologically)

I-1 Bureau of Indian Affairs, United States Department of the Interior. "Colleges and Universities with Indian Related Programs" (Albuquerque, N. M.: BIA, Office of Educational Programs, Field Services Office, P. O. Box 1788, July, 1970), Xerox.

A list, with descriptive narrative, identifies 45 higher education institutions offering a range of Indian programs, including courses, degree programs, cultural centers and special programs for Indian students.

I-2 United States Office of Education, Higher Education General Information Survey. "Degrees and Other Formal Awards Conferred between July 1, 1970 and June 30, 1971".

See M-3.

Pending Research

I-3 Bureau of Indian Affairs, United States Department of the Interior, Research and Cultural Studies Development Section, Institute of American Indian Arts, Cerrillos Road, Santa Fe, New Mexico 87501.

A forthcoming publication will report on a meeting of American Indian educators, held in Summer, 1971, in Santa Fe, New Mexico. The meeting focused on criteria and program activity in American Indian Studies programs at the university level.

I-4 The Indian Historian Press, American Indian Historical Society, [illegible]51 Masonic Avenue, San Francisco, California 94117, will publish in 1972 the following:

The American Indian in California, by Rupert Costo
Carolos Montezuma, by Glenn Solomon
Handbook of the American Indian Series, 9 pamphlets
Indian Voices Today: The Second Convocation of American Indian Scholars
The Pueblo Indian: History and Biographies, by Joe S. Sando

I-5 Navajo Community College, Chinle, Arizona, is preparing a Navajo anthology for upper high school and lower college level. Objectives are to develop Navajo literature as part of the curriculum, by collecting examples of Navajo literature, translating material, and evaluating the effectiveness of the material developed through questionnaires and discussions with teachers and students using the anthology.

I-6 The Pacific Northwest Indian Center, N. 128 Stevens, Spokane, Washington 99201, will initiate a major publication effort for in-depth articles on contemporary Indian problems, starting in 1973.

General Information

I-7 Aurbach, Herbert A., and others. The Status of American Indian Education. Interim Report (University Park: Pennsylvania State University, 1970), ED 039 055.

The national study of American Indian education, in its first major publication, brings together information in summary form from a number of sources for the purpose of providing a description of the present state of Indian education. The context of American Indian education is identified in terms of American history, geographical location, educational development, acculturation, and assimilation. The educational responsibility assumed by the Federal Government (most recently through the Bureau of Indian Affairs), Christian missions, and public education systems is discussed. Characteristics of the Indian population in general, Indian students in particular, and teachers of Indian students are presented and compared with national norms. Several of the conclusions reached are that (1) school achievement of American Indian children is substantially below national norms; (2) Indian completion of high school lags behind the national level; and (3) a rapid rise in numbers of Indian students participating in post-high-school educational programs may be expected as the rise in the high school completion rate continues. A bibliography, 23 tables of data, and samples of questionnaires used in the study are appended. (ERIC summary)

I-8 Bodner, Bruce. "Indian Education: Tool of Cultural Politics," The National Elementary Principal, L, 6 (May, 1971), 22-30.

This discussion of the need for more humane and effective Indian education is based on the historical framework within which it developed. The shifting relationship between the United States Government and the Indian nations, the establishment of the Bureau of Indian Affairs, and the cultural relationship between the ethnically diverse immigrant and the American school are examined, as are Federal funding and new directions in Indian education. A bibliography is included.

I-9 Bruno, Louis. Annual Report, Washington State Johnson-O'Malley Indian Education 1970-71 (Olympia, Washington: Superintendent of Public Instruction, 1971).

Post-high-school reports from 14 of the 35 schools in Washington State receiving Johnson-O'Malley Federal funds show that Indians went to college, vocational training, employment, military or marriage at a rate greater than non-Indian students in thirteen of the fourteen schools. Approximately 68 to 70% of Indian students moved from high school to post-high-school training of some sort. Descriptions of the programs at various schools are given. They include teacher training, parent and community involvement, Indian teacher aides, health support, and counseling.

Federal funds are available to school districts having schools located on or near Indian trust lands with a significant number of Indian pupils enrolled.

I-10 Buffalohead, W. Roger. "Native American Studies Programs: Review and Evaluation," in Indian Voices: The First Convocation of American Indian Scholars (San Francisco: The Indian Historian Press, 1970), 161-167, with "Discussion," 167-190.

The author explains that formal proposals for Native American Studies programs date back to 1914. However, such programs have been established only recently, given impetus by the push for Black and Chicano Studies. With particular reference to the University of California, Los Angeles, and the University of Minnesota, the author comments on Indian Studies programs: Some are mere collections of courses, while others are full-scale academic departments; course content usually includes history, culture, anthropology, sociology, and education; and programs reflect the work of Indian students, who secured staff and funding and participated in workshops.

Formerly a director of the UCLA program, he describes its problems arising from:

a. The structure and restrictions of the university.
b. The relationship between the program and the Indian communities of Los Angeles and factionalism between various Indian groups, both in the community and on the campus.
c. Curriculum development, with arguments between proponents of Indian Studies as remedial courses for Indians as opposed to proponents of the program as an expression of Indian nationalism and Red Power.

Due to these conflicts, the author feels the UCLA program failed and predicts failure for other programs subject to the same conflicts. He recommends departmental status for Indian Studies programs, such as at the University of Minnesota, to increase the likelihood of success, since prestige and dynamic leadership typify a department.

I-11 California Indian Education: Report of the First All-Indian Statewide Conference on California Indian Education (Modesto, California: Ad Hoc Committee on California Indian Education, undated, estimated 1967).

"Recommendations to Colleges and Universities"(pp. 11-12) relative to Ethnic Studies and teacher training are:

a. Indian language courses should be available, where feasible, designed to benefit average students as well as students of linguistics.
b. Additional courses on Indian history and culture should be available, especially for teachers; existing history courses

should be strengthened to allow for full treatment of minority groups' contributions.

c. One or more colleges in California should be encouraged to develop a center for Indian Studies, to provide special training for teachers, Indian leaders and others, with control of the center to be in Indian hands.
d. Special interdisciplinary teacher training programs should be developed in anthropology, sociology, social psychology, and minority group history and culture.
e. Scholarships or other aid should be used to encourage graduate work in Indian education.

"Recommendations to Teachers and Prospective Teachers" (p. 13) are:

a. "Teachers need to understand thoroughly the background of the Indian child with whom they are working which requires an understanding of the local Indian heritage and the social structure of the region in addition to a general knowledge of Indian history and culture."
b. "Teachers should respect the heritage and values of the local Indian community."
c. "Teachers should become familiar with at least commonly used words and phrases from the local Indian language."
d. "Teachers need to be aware of their own middle-class assumptions and prejudices, and of their own personality traits and manners, so as to be able to modify those aspects of their behavior which inhibit easy interaction with Indian pupils and parents."
e. "Teachers should be trained to utilize Indian aides and resource people in the classroom and should be helped to overcome any fear of having non-teacher adults in the classroom."

I-12 California Indian Education: Report of the Third All-Indian Statewide Conference on California Indian Education (Chico: Northern California PACE Center, Project CURE, Chico State College, 1969).

Of special interest is the section on "Higher Education (College and University)", which contains status reports from four campuses, as well as recommendations for higher education in Ethnic Studies. Status reports from Sacramento State College, San Francisco State College, University of California, Berkeley, and Shasta College indicate problems vary from place to place. While Sacramento and Shasta report no problems, both San Francisco and Berkeley have financial difficulties. Other problems are lack of relevancy and tension between ethnic groups on campus.

Among the recommendations are:

a. Have visiting lecturers from the reservation; take teachers to reservations for studies.
b. "Teachers must be educated to ethnic ways in order to give minority students a better self-image."
c. Methods of making white majority aware of ethnics include cultural weeks, discussions, lectures, and parties.

A list of American Indian Resource People, chiefly speakers, contains 62 names, indicating tribe and subject area.

I-13 "Colleges and Universities with Indian Enrollment" (Washington, D. C.: Americans for Indian Opportunity, undated), Xerox.

A list indicates 203 colleges and universities with Indian enrollment including 77 with significant Indian enrollment and/or programs for Indian students. Guideline questions address questions to determine the usefulness and relevance of programs and to help resolve cultural conflict. Indian/Eskimo Specific Goals addresses questions with similar purpose.

I-14 Corbett, Cecil. Suggested Research and Development Needs and Priorities in Higher Education for American Indians. A Position Paper (Albuquerque, N. M.: Southwestern Cooperative Educational Laboratory, 1970), ED 057 942.

There is question as to the relevance and effectiveness of education that American Indians receive via the present non-Indian American educational system. If the system is irrelevant and ineffective, ways must be tried to discover alternative plans, systems, and processes in Indian education. As part of the process of trying to discover alternatives, it is suggested that projects combining research and demonstration be developed to explore the Indian value system, the Indian culture, and Indian parent participation. A research and demonstration project involving 12 institutions of higher learning in the Southwest is thus suggested; this project should have a strong research component to which the policy makers, administrators, faculties, Indian students, and Indian parents are fully committed. The demonstration aspect of the suggested project should be designed and developed strictly by the participating institutions of higher education, but the development and implementation should be dominated by Indian students and parents. The students and parents should develop a four-year curriculum which is indigenous to the Indian student and his community. The curriculum should be developed and built upon the Indian value system, Indian culture and Indian life style. This should result in innovations which are relevant to the Indian educational system. (ERIC summary)

I-15 Deloria, Vine. We Talk, You Listen (N. Y.: The Macmillan Co., 1970).

The author focuses on the contemporary Indian. Discussing the trend toward Ethnic Studies, he says: "People who support these programs assume that by communicating the best aspects of a group they have somehow solved the major problems of that group in its relations with the rest of society. By emphasizing that black is beautiful or that Indians have contributed the names of rivers to the road map, many people feel that they have done justice to the group concerned."

I-16 Forbes, Jack D. Handbook of Native American Studies (Davis: University of California, Tecumseh Center, April 1970), ED 055 716.

In discussing the need for Native American Studies and for a Native American University (Deganawidah-Quetzacoatl), Forbes defines the issue in establishing higher education programs as whether or not to integrate Indian Studies into existing departments or to establish autonomous departments. He questions the integration objective because it will duplicate research of existing anthropology and history departments. Further, he is unwilling to have decisions on Native American Studies made by the white non-Indian-oriented department heads, and he is concerned that inconsistency will result if decisions are made over a variety of curricula areas. He favors Native American Studies oriented toward producing an impact on the lives of living Indian people.

The author is critical of programs at South Dakota, Arizona State, Utah and Brigham Young universities because he sees them as simply a response to the availability of Federal funds for specified projects (training VISTA volunteers, coordinating OEO programs, doing research for the United States Office of Education) and describes them as "essentially exploitive," a means for obtaining funds for the particular university. (ERIC summary)

I-17 _____. "Native American Studies," in The Minority Student on the Campus: Expectations and Possibilities, Robert A. Altman and Patricia O. Snyder, editors (Los Angeles and Boulder: Center for Research and Development in Higher Education, UCLA, and Western Interstate Commission for Higher Education, November, 1970), 159-171.

Explaining Ethnic Studies are not new, the author cites examples of long-standing white-oriented ethnic programs in German, Anglo-Saxon, Latin, Italian and Greek studies, as contrasted with the lack of interest in native-oriented education. Further, early programs were aimed at Europeanizing natives. With the recent exception of Navajo Community College, American Indians have never possessed a formal college. Describing the significance of the Native American people, the author cites population figures. He estimates there are at least five million people with a significant Indian ancestry in the United States, including some 600,000 members of tribal organizations and the bulk of the Mexican-American population. Proportionate to the majority population, their numbers will increase due to a higher birth rate. The historical, cultural, and religious heritage, as well as the contemporary relevance of Native Americans as continuous contributors to the socio-cultural life, are listed as warranting attention.

Recommendations include developing large-scale programs in one or two campuses per state in states having large Indian populations (such as California and Oklahoma) and probably a few courses in Indian history and culture at every institution. The program "should be under the direction of the Native American faculty, students and community." Problem areas identified are: lack of money, reluctance of white universities to hire Indian experts who may not hold degrees, immobility of Indian student population due to lack of flexible financial aid, severe shortage of adequately trained Indian faculty members, and lack of suitable textbooks, maps and teaching materials.

I-18 Harkins, Arthur M., and others. 1970 Annual Report of the Training Center for Community Programs, University of Minnesota (Minneapolis: University of Minnesota, Center for Urban and Regional Affairs, and Training Center for Community Programs, 1970), ED 049 878.

Development of projects designed to improve curriculum programs of schools with American Indian student populations in Minnesota and to train teachers and adults to improve educational programs for Indians is discussed. Among the major developments discussed is the Intercultural Specialist Program, which utilizes cultural education specialists selected from the study target area as consultants to the study group. Also discussed is the development of an Indian Education Advisory Committee composed of American Indians who are to work closely with the public schools of Minneapolis. Other projects reported on include the University's Department of American Indian Studies; the Training Center for Community Programs, which deals with research documents related to American Indians; the Native American Cooperative Curriculum Series; the Educational Television Series--The American Indian; STAIRS (Service to American Indian Resident Students); Project Indian Upward Bound; the Indian Group Home Project; the Indian Inmate Education Program; the Ecology Cooperative Curriculum Project; and the Educators' Drop-In Service. The document concludes with a brief review of the University's experimental education program and its functions. A list of TCCP publications on American Indians is appended. (ERIC summary)

I-19 Heath, G. Louis. "Red Power" and Indian Education (Normal: Illinois State University, 1970), ED 045 238.

The document is the result of research conducted on 14 Indian reservations and one settlement in the Southwest, Midwest, West, and Pacific Northwest by Illinois State University in the summer of 1970. Some 124 Indians were interviewed, many of whom were leaders and participants in various Red Power organizations. As noted, the dominant impression to emerge from the research was that Indians have become very aware that they, collectively, can materially transfigure their own lives for the better. They have also become aware that other racial and ethnic groups have culturally expressive institutions. Indians have been lacking detectable political power and have been unable to control education of their own children; consequently, they have gravitated to the brink of cultural extinction. It is reported that the recent vigilance of the Indian springs from a disconcerting realization that he must now mobilize every vestige of power to provide for this cultural continuity. The document concludes that Red Power and educational renaissance are both requisite to the regeneration of Indian culture. (ERIC summary)

I-20 Indian Education: A National Tragedy--A National Challenge. Final Report of the Special Subcommittee on Indian Education, Committee on Labor and Public Welfare, United States Senate. (Washington, D. C.: United States Government Printing Office, November, 1969).

United States Senate Subcommittee on Indian Education statistics are quoted: 40,000 Navajo Indians, nearly a third of the entire tribe, are functional illiterates in English. The average educational level of all Indians under federal supervision is five school years. More than one out of every five Indian men has less than five years of schooling. Dropout rates for Indians are twice the national average. In New Mexico, some Indian high school students walk two miles to the bus every day and then ride 50 miles to school. In one school in Oklahoma, the student body is 100% Indian, yet is controlled by a three-man, non-Indian school board. Only 18% of the students in Federal Indian schools go on to college; the national average is 50%.

I-21 Medicine, Beatrice. "The Anthropologist and American Indian Studies Programs," The Indian Historian, IV, 1 (Spring, 1971), 15-63.

A workable approach to Native American Studies is effective only if North American Indian cultures are seen as dynamic, pluralistic and enduring. There are three types of programs at colleges and universities: American Indian Studies, oriented to Indians and non-Indians with emphasis on academic qualifications, usually with autonomous academic departments; American Indian Culture Programs which concentrate on remedial functions; Native American Studies Programs, with a Third World component, involving the community in the educational process.

Competition is keen among the various programs, with much duplication of services. In some cases grant-getting is the sole aim, and existing courses may be simply re-described. Small colleges search for Indians with at least a baccalaureate degree to head programs. This is true for many Third World programs and for other ethnic groups as well. In Third World colleges or Ethnic Studies divisions, Native Americans come after Blacks, Chicanos, and Asians in terms of funding and staffing allocations.

I-22 _____. "Responsibilities of Foundations in Native American Programs," in Indian Voices: The First Convocation of American Indian Scholars (San Francisco: The Indian Historian Press, 1971), 357-361, with "Discussion", 362-364.

The presentation and discussion stress a lack of effective communication. Foundations support Indian programs without real knowledge of the Indian; Indians often don't know what foundations expect. Furthermore, foundations and Indians do not always agree on priorities. Another problem is that Indians are involved in grants only as consultants, with grants given to non-Indian "do-gooders", rather than to Indian groups.

I-23 OIO Indian Youth Council Manual 1972 (Norman: Oklahomans for Indian Opportunity, Inc., January 31, 1972).

This manual, undertaken with financial help from the Ford Foundation, starts the process of Indian Studies Development. It describes the functions of the OIO Youth Councils including their educational program which provides information to Indians on applying to colleges and universities and on admissions and scholarship opportunities. It suggests forming a council committee to study history books to develop ways to change the material to better present Indian life.

After presenting historic highlights about Indian tribes of Oklahoma, the booklet provides discussion material and study guides. Claiming the history is incomplete as presented, it urges users to "complete the history, fill in the many gaps and interpret history in such a way that it becomes the truth to all those who are sincere."

Under discussion outlines, information and questions are listed for: Education, Heritage, The Right to be Different, White Paternalism, War and Peace, The Land, Question of Historical Truth, Spirit of Religion, Spirit of Unity, Indian Self-Determination, Termination, Ecology, and Indian Survival. In addition, several one-act plays are reproduced to suggest methods of presenting powerful ideas that would not otherwise be understood by non-Indians and even some Indians.

A bibliography lists a wide range of materials on Indians, going back a century, but including recent material. Arranged alphabetically, without subject breakdowns, it provides a useful source of information on journals and other publications specializing on Indians, as well as source material for the subjects covered by the manual. Beginning in 1972, more advanced bibliographies will be published as needed for use of the Youth Councils. A mimeographed March 1972 addendum is attached to the manual.

I-24 Proceedings: Indian Education Training Institute (Spokane, Washington: Pacific Northwest Indian Center, Gonzaga University, August 5-8, 1971), ED 057 983.

Recommendations of this conference attended by American Indian scholars, tribal administrators, and students were to:

a. Improve Indian education in reservation and near-reservation elementary and secondary schools.
b. Meet the needs of Indian students in higher education.
c. Plan for the use of the Pacific Northwest Indian Center materials.

As a follow-up, a committee is studying possibilities for Indian education programs in area higher education institutions on the basis of concepts developed during the institute. Faculty and administrative personnel are reviewing their own programs.

The major part of this report deals with textbooks, the role of the Pacific Northwest Indian Center, Federal projects for Indians, educational needs, curriculum, teacher training, guidance, counseling and means by which Indians can force needed changes in various institutions. (ERIC summary)

I-25 Roberts, Steven V. "University for Indians and Chicanos Faces Problems," The New York Times, May 9, 1971.

Conceived in the mind of one founder about ten years ago, Deganawidah-Quetzacoatl University (California) began in 1970 to refurbish an Army communications center, as a campus site. Originally an effort by Indians to establish their own university, DQU brought in Chicanos both to increase political effectiveness and because Chicano ancestry is part Indian.

The chief problem faced by the new institution and its board of 32 Indian and Chicano directors is a lack of money. While several foundations, as well as the Office of Economic Opportunity, have expressed interest in DQU, the only financial committment has been a $5,000 grant.

DQU intends to show whites that Indians and Chicanos can do things for themselves. The keynote of its program is community service, and courses will be practical rather than descriptive history. Traditional academic rules will not be significant at DQU. The University hopes to increase the number of Indians and Chicanos who complete college (At present only 1 of 20 Indians who start college gets a degree.), by getting these students involved in their education and helping them toward a positive self-identity.

I-26 Sando, Joe S. "Teach Indian Students to Succeed," Paper presented at workshop for counselors of Indian students in Johnson-O'Malley schools in New Mexico (Las Cruces: New Mexico State University, August, 1969), ED 036 378.

The Pueblo Indian Education Talent Search Project identifies problems related to Indian success in colleges. These problems, listed in order, are: (1) poor communications (speaking, hearing, and writing English); (2) improper study habits in the first years; (3) lack of orientation to college life; and (4) the minority complex of the invisible minority ethnic group. It is suggested that a community college would be more advantageous for the Indian student than a large university since the emphasis in the smaller school is on meeting the needs of the students and not on research. It is also noted that the heavy emphasis on counseling and guidance at the community college is desirable for the Indian student, especially if a counselor with an Indian background can be hired. (ERIC summary)

I-27 Scholarships for American Indian Youth (Albuquerque, N. M.: Bureau of Indian Affairs, 1970), ED 041 649.

Information regarding scholarship aids available for American Indian students in higher education or vocational technical training is provided. Specific career areas under which Federal aid may be requested for degree studies are arts and humanities, medicine and health, physical sciences, teaching, social services, and education for the deaf. Also listed are 7 Federal sources for aid with non-degree studies in vocational education, 8 states which offer aid to the Indian student, and 35 tribes which provide grants. Outside of Federal and tribal aids, 37 colleges and universities offering scholarships to Indians are listed, along with 24 other organizations including churches and foundations. A 1970 supplement shows 49 additional sources for aid. (ERIC summary)

I-28 Slager, William R., and Betty M. Madsen (eds.) English for American Indians, A newsletter of the Office of Education Programs, Bureau of Indian Affairs, United States Department of the Interior (Salt Lake City: University of Utah, 1971).

This issue is devoted to the study of literature and creative writing in the school with special emphasis on the problems teachers face when they work with Indian students. Of particular interest is the information exchange section which contains reports of programs in post-high school training in Bureau of Indian Affairs schools, and various courses for American Indian students, including creative writing, reading, and literature. The materials section presents a survey of materials available for the teaching of expository writing, sources of reading materials, and information on bibliographies and booklists of materials by or about American Indians. The final section presents several stories, legends, and omens taken from various tribes.

I-29 Spang, Alonzo. "Eight Problems in Indian Education," Journal of American Indian Education, X, 1 (October, 1970), 1-4.

Indian education will not progress until problems are identified and solved:

a. Lack of money.
b. Irrelevant curricula.
c. Lack of qualified Indians in Indian education.
d. Insensitive school personnel.
e. Differing expectations of education programs.
f. Lack of involvement in and control of educational matters.
g. Difficulties of students in higher education (inadequate educational background and financial help, and adjustment problems).
h. Too many instant-Indian education experts.

I-30 Time for Change in the Education of Alaska Natives (Juneau: Alaska Governor's Commission on Cross-Cultural Education, 1970), ED 041 678.

The study presents findings and recommendations regarding education of Alaska natives (Eskimos, Indians, and Aleuts). This was prepared for the governor of Alaska by the Commission on Cross-Cultural Education of Alaska, which was designed to find ways to provide new meaning to education for Alaska's multicultural society and to provide maximum educational opportunity. Among the factors explored in the study were socioeconomic status, health, community background, school programs (including preschool through adult education and college), teacher attitudes, linguistic and cultural differences. boarding schools, curricular changes, and parental involvement in education. Recommendations include providing the most efficient possible move into the white world, with enhancement of self-image and promotion of native pride to keep the cultural continuity. It is noted that professional development of teachers, research data, and improved facilities are needed. (ERIC summary)

I-31 Van Dyne, Larry A. "Navajos, Stressing Heritage, Claim Nation's Only Indian College," The Chronicle of Higher Education, May 8, 1972.

"For years the Catholics have had their Fordhams and Notre Dames, the blacks their Howards and Fisks, the elites their Harvards and Yales. But only now are the Indians--that smallest, poorest and most isolated of all American minorities--getting their college, too." In describing Navajo Community College, which opened in January, 1969, in Arizona, the author states: "The Navajos, like other Indians, are cautiously following the lead of blacks in resisting cultural emasculation. Able and articulate new tribal leaders are patiently but steadily pursuing a set of interconnected goals--to build their own economic base on the reservation, to control its institutions, and to reform the schools so that they build pride in being Navajo."

At present more than half the 41 full-time faculty is white, but the college is giving hiring preference to Indians. Many of the Indian faculty teach the Navajo Studies program, which is the centerpiece of the college's curriculum. The program includes more than a score of courses (several required) in Navajo silver working, weaving, history, language, dance, literature and arts, as well as studies of other tribes, urban Indians, and Anglo-Indian relations. The college hopes to focus on such perplexing questions as:

a. Can courses be tailored to the realities of the job market on the reservations and in the cities?
b. Can the College build pride in being Navajo without becoming so inbred that it cuts students off from the rest of society?
c. Can teachers combine patience and discipline to erase serious psychological and academic scars of students?

History and Sociology Sources

I-32 Awakening Minorites: American Indians, Mexican Americans, Puerto Ricans (Chicago: Aldine Publishing Co., Trans-Action Books, 1970).

See C-27.

I-33 Cahn, Edgar S. (ed.) Our Brother's Keeper: The Indian in White America (New York and Cleveland: New Community Press, 1969).

I-34 Farb, Peter. Rise of Civilization as Shown by Indians of North America from Primeval Times to the Coming of the Industrial State (New York: Avon Books).

I-35 Price, John A. U. S. and Canadian Indian Periodicals (Minneapolis: University of Minnesota, Training Center for Community Programs, 1971), ED 051 940.

Fifty-five American Indian periodicals are listed, with mailing addresses.

I-36 Science and Children, IX, 6 (March, 1972), Special Issue on the American Indian.

I-37 Steiner, Stan. The New Indians (New York: Harper and Row, Publishers, 1968).

I-38 Vogel, Virgil J. The Indian in American History (Chicago: Integrated Education Associates, 1968).

The author examined more than a hundred books, mostly history texts, for elementary, secondary and college/adult levels. Analyzing a few typical works regarding their treatment of the American Indian, he finds that historians have used four methods to "create or perpetuate false impressions of aboriginal Americans": obliteration, defamation, disembodiment, and disparagement. He gives several examples of each method, taken from textbooks at all levels, both current and older books. Much of the paper concerns examples of our inheritance from Indians which is not reflected in history books. The author contends none of the hundred books has a complete, and fair, treatment of Indian contributions. However, he recommends at least one book for each age level, which he finds acceptable. The paper includes a bibliography of the American Indian Influence on American Civilization.

I-39 Wax, Murray L. Indian Americans: Unity and Diversity, Ethnic Groups in American Life Series, Milton M. Gordon, editor (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1971).

This book focuses upon the interaction between the native peoples of the Americas and the white (and non-white) invaders from the time of Cortez to the present, out of which emerged the social identity of being an Indian. The core of the book is derived from the personal field researches of the author among reservation and nonreservation Indian communities and from his own personal experiences as teacher and researcher.

Reference Sources

I-40 American Indian Historical Society
Chautauqua House
1451 Masonic Avenue
San Francisco, California 94117

I-41 Americans for Indian Opportunity, Inc.
1820 Jefferson Place, N. W.
Washington, D. C. 20036

I-42 Association on American Indian Affairs, Inc.
432 Park Avenue South
New York, New York 10016

I-43 Bureau of Indian Affairs
United States Department of the Interior
Office of Educational Programs
1951 Constitution Avenue, N. W.
Washington, D. C. 20006

I-44 Center for Indian Education
College of Education
Arizona State University
Tempe, Arizona 85281

I-45 National Indian Education Association
1605 Pine Street
Stillwater, Minnesota 55022

I-46 New American Library
List of books on American Indian
Education Division
120 Woodbine Street
Bergenfield, New Jersey 07621

I-47 Pacific Northwest Indian Center
N. 128 Stevens
Spokane, Washington 99201

Periodicals

I-48 Indian Affairs
Newsletter of the Association on American Indian Affairs
475 Riverside Drive
New York, New York 10027

I-49 The Indian Historian
American Indian Historical Society
1451 Masonic Avenue
San Francisco, California 94117

I-50 Journal of American Indian Education
College of Education
Arizona State University
Tempe, Arizona 85281

I-51 NCAI Sentinel
National Congress of American Indians
1346 Connecticut Avenue, N. W.
Washington, D. C. 20036

Additional listings are contained in I-23, I-35, I-53, and I-60.

Bibliography

I-52 Altus, David M., and Albert D. Link (comps.) American Indian Education: A Selected Bibliography, Supplement No. 2 (Las Cruces, N. M.: ERIC/CRESS, October, 1971).

This bibliography contains citations from ERIC Research in Education (RIE) and ERIC Current Index to Journals in Education (CIJE), arranged according to ERIC (ED or EJ) numbers.

I-53 American Indians: An Annotated Bibliography of Selected Library Resources (Minneapolis: University of Minnesota, Library Services Institute for Minnesota Indians, 1970).

This evaluative bibliography results from a Library Services Institute which set guidelines and evaluated library materials from an Indian point of view with representatives from various Indian groups. The listings cover books for each school level; professional materials for teachers and administrators; Indian newspapers and periodicals; pamphlets, pictures, maps, charts; arts and crafts; films, filmstrips, records; and a speakers bureau. Listings are keyed to indicate which material is judged especially distinctive and above average.

I-54 Bibliografia de Aztlan: An Annotated Chicano Bibliography

See C-52.

I-55 "Bibliography of American Indians" (Washington, D. C.: Americans for Indian Opportunity, undated), Mimeo.

I-56 Harkins, Arthur M., and others (comp.) Modern Native Americans: A Selective Bibliography (Minneapolis: University of Minnesota, July, 1971), ED 054 890.

This bibliography contains approximately 1500 citations of works on Native Americans published between 1927 and 1970. Included are books, journal articles, other articles, and original research, covering a wide range of topics such as English as a second language, community development, history of various tribes, and drinking problems. It is arranged alphabetically, by author, without regard to subject. (ERIC summary)

I-57 _____, I. Karon Sherarts, Ella Brown, and Richard G. Woods (comps.) A Bibliography of Urban Indians in the United States (Minneapolis: University of Minnesota, Training Center for Community Programs and Office of Community Programs, Center for Urban and Regional Affairs, July, 1971).

This bibliography lists, alphabetically by author, about 400 books, journal articles and films on such topics as health and welfare, vocations, education, population, migration, and social problems.

I-58 Hirschfelder, Arlene B. (comp.) American Indian Authors: A Representative Bibliography (New York: Association on American Indian Affairs, Inc., 1970).

This annotated bibliography, listing works by Indian authors, provides a roster of authors by tribe, an alphabetic list by author, as well as supplementary lists of anthologies and periodicals published by American Indian tribes and organizations.

I-59 Keller, Charles, and others (comp.) A Selected Bibliography of Materials Related to American Indian Education, Economics and Deviant Behavior (Charleston, Ill.: Eastern Illinois University, 1970), Mimeo.

The bibliography is intended as a guide for those interested in serious research on the problems of American Indians. It is divided into two sections, education and deviance. The education section lists books; studies, reports, and general articles; theses and dissertations; and persons and organizations to contact for additional information.

I-60 Naumer, Janet Noll. "American Indians: A Bibliography of Sources," American Libraries, I, 9 (October, 1970), 861-867.

This bibliography was developed to aid librarians in expanding book and non-book collections on American Indians. Included are reference works, bibliographies, books, pamphlets, periodicals and nonprint materials.

I-61 Publications Concerning Indian Americans (Minneapolis: University of Minnesota: Center for Urban and Regional Affairs, January, 1972).

HIGHER EDUCATION INSTITUTIONS OFFERING AMERICAN INDIAN STUDIES

INSTITUTION	COURSES ONLY	DEGREE	RELATED PROGRAM
ALASKA			
University of Alaska	X		
ARIZONA			
Arizona State University		X	Center for Indian Education
Navajo Community College	X		
Northern Arizona University		BA	
University of Arizona	X		
CALIFORNIA			
California State Polytechnic University, Pomona	X		
California State University, Humboldt			American Indian Education Fdn.
California State University, Long Beach	X		
California State University, Sacramento	X		
California State University, San Francisco	X		
Deganawidah-Quetzacoatl University	X		
Riverside Community College			Indian Student Aid
University of California, Berkeley		BA	
University of California, Davis	X		
University of California, Los Angeles	X		
COLORADO			
Adams State College		X	
Ft. Lewis College			seminar on contemporary Indian
University of Northern Colorado	X		

INSTITUTION	COURSES ONLY	DEGREE	RELATED PROGRAM
ILLINOIS			
Northeastern Illinois University	X		
KANSAS			
University of Kansas	X		
MICHIGAN			
Michigan State University	X		
MINNESOTA			
Bemidji State College		minor	
College of St. Teresa	X		
Mankato State College	X		
University of Minnesota		X	
MISSISSIPPI			
University of Southern Mississippi		MA	
MONTANA			
Eastern Montana College	X		
Rocky Mountain College			Indian Studies Center
University of Montana	X		
NEVADA			
University of Nevada at Reno	X		
NEW MEXICO			
Eastern New Mexico University	X		
University of New Mexico	X		cultural centers
NEW YORK			
St. Lawrence University	X		
NORTH CAROLINA			
Pembroke State University	X		

INSTITUTION	COURSES ONLY	DEGREE	RELATED PROGRAM
NORTH DAKOTA			
Dickinson State College	X		
Mary College			summer workshop
Minot State College	X		
OKLAHOMA			
Bacon College	X		
Northeastern State College	X		teacher training institute
Southeastern State College			Guidance Institute
University of Oklahoma	X		
OREGON			
Eastern Oregon College	X		
Oregon College of Education			Teacher Training
University of Oregon	X		
PENNSYLVANIA			
Clarion State College	X		
Slippery Rock State College	X		
SOUTH DAKOTA			
Black Hills State College	X		
Dakota State College			Indian Culture Study
Huron College			summer program
Mt. Mary College	X		
Northern State College			lecture series
South Dakota State University	X		
University of South Dakota	X		
UTAH			
Brigham Young University		minor	
Weber State College	X		
WASHINGTON			
Central Washington State College			Migrant and Indian Education Ctr.
Eastern Washington State College	X		
Gonzaga University	X		
University of Washington	X		
Washington State University	X		
Western Washington State College	X		

INSTITUTION	COURSES ONLY	DEGREE	RELATED PROGRAM
WISCONSIN			
University of Wisconsin, Superior			workshop

SOURCES: American Association of State Colleges and Universities files; National Association of State Universities and Land-Grant Colleges files; United States Office of Education, Higher Education General Information Survey, "Degrees and Other Formal Awards Conferred Between July 1, 1970 and June 30, 1971".

PUERTO RICAN AND OTHER SPANISH-SPEAKING AMERICAN STUDIES

(Excluding Chicano)

Pending Research

PR-1 American Association of Junior Colleges "Spanish Speaking American Study".

See C-5.

PR-2 The Bureau of the Census, United States Department of Commerce, is preparing a report on demographic data of all Spanish-language speaking persons in the United States.

PR-3 Puerto Rican Research and Resources Center, Washington, D. C., is preparing an annotated bibliography of general materials on Puerto Rico. Sample subject headings include education, culture, migration, Puerto Ricans in the United States, cookery, literature, art, history, bibliography and references. Many materials are in Spanish, and many are concerned with Puerto Ricans in Puerto Rico. The bibliography, funded by the National Endowment for the Humanities, is scheduled for completion by August, 1972.

General Information

PR-4 Admissions Policy of the City University of New York. Statement of Policy by the Board of Higher Education (N. Y.: CUNY, July, 1969), ED 031 142.

This statement represents the New York City Board of Higher Education's response to 4 of 5 "demands" negotiated earlier at City College by representatives of the College administration and student/faculty. The Board previously approved a fifth item, that the Spanish language and Black and Puerto Rican history be required for all of the College's education majors. On the other issues, the Board approved the development of an institute and programs at senior and community colleges on Black and Puerto Rican Studies, all to be subject to faculty and administrative control. (ERIC summary)

PR-5 Colmen, Joseph G., and Barbara A. Wheeler (eds.) Human Uses of the University: Planning a Curriculum in Urban and Ethnic Affairs at Columbia University.

See B-44.

PR-6 Crossland, Fred E. Minority Access to Colleges.

See E-11.

PR-7 Everet, Richard. "Spanish Speaking Americans Object to 'Hyphenation'".

See C-13.

PR-8 Garcia-Passalacqua, Juan M. (ed.) Papers on Puerto Rican Studies. Background Papers for the First Conference on Puerto Rican Studies Programs, San Juan, P. R., November 12-14, 1970, sponsored by Puerto Rico Junior College Foundation and the National Endowment for the Humanities (Rio Piedras, Puerto Rico: Puerto Rico Junior College Foundation, 1970).

See PR-9; PR-12.

PR-9 _____. "Prologue," Papers on Puerto Rican Studies (Rio Piedras, Puerto Rico: Puerto Rico Junior College Foundation, 1970), i-vi.

Puerto Rican Studies evolved from the same wave of student unrest which led to Black Studies. With Puerto Ricans constituting the second largest minority in many U. S. cities, Puerto Rican programs attempt to provide information on the cultural heritage for Puerto Ricans born here. The Conference aimed to pool resources in "designing the nature, objectives, program, curriculum and materials necessary for an effective educational experience." Mainland participants represented both two- and four- year higher education institutions including State University of New York, New York University, Rutgers University, Fordham University, Brooklyn, City, Lehman, Queens, Hunter, New York City Community, Bronx Community, and Borough of Manhattan Community colleges. Also represented were several institutions in Puerto Rico, and students involved in Puerto Rican Studies.

Participants favored preservation of puertorriquenismo (the sense of being Puerto Rican) and were "against all efforts of public or private education to assimilate Puerto Ricans into the American melting pot."

PR-10 "Hemos Trabajado Bien," A Report on the First National Conference of Puerto Ricans, Mexican-Americans, and Educators on "The Special Educational Needs of Urban Puerto Rican Youth" (New York: Aspira, Inc., 1968), ED 023 780.

These proceedings consist primarily of brief summaries of conference workshops on (1) teacher attitudes, (2) student attitudes, (3) curriculum and textbooks, (4) parent attitudes and community involvement, (5) the role of special efforts and programs, (6) preparation for post-secondary education, (7) positive self-identity and group life, and (8) public politics and community power in education. Two papers are also included: Frank Bonilla, "Education and the Puerto Rican in the United States Today" and A. Bruce Gaarder, "Bilingualism in Education: Its Potential and Limits" (condensed).

PR-11 Seda Bonilla, Eduardo. "Cultural Pluralism and the Education of Puerto Rican Youths," Phi Delta KAPPAN, LIII, 5 (January, 1972), 294-296.

The author states that if current efforts to create effective ethnic studies programs fail, the opportunity to train men with inquisitive minds, humane values and positive identities may be lost forever. "American society," he states, "requires destruction of the melting pot myth and the emergence of cultural pluralism." Ethnic education and bilingualism can eliminate some fo the injustices toward minorities. Ethnic Studies should be a formal requirement in teacher training programs. Seda Bonilla feels Ethnic Studies departments "represent the advance guard in the transformation of the university" where the university assumes responsibility for developing areas of human endeavor for which no market demand exists. He states: "Ethnic studies are necessary not only for Blacks, Puerto Ricans, Chicanos and American Indians who need to rid themselves of a noxious identity, but also for those already melted into the pot in order for them to respect and encourage the independent cultural identity of these groups."

PR-12 _____. "Ethnic Studies and Cultural Pluralism," Papers on Puerto Rican Studies, Juan M. Garcia-Passalacqua, editor, pp. 110-128.

The author identifies two types of minorities in the United States: ethnic and racial. The first type adapts by discarding its culture by diving into the melting pot. For the second type, discarding the old culture makes no difference since white Americans seem to prefer that the racial minority maintain its alien culture and, perhaps, even return to its historical home. Assimilation for racial minorities includes adoption of the concept that all colors other than white are inferior.

Recently, Blacks, and to a lesser extent, Indians, Chicanos, and Puerto Ricans, have undertaken a process of "reverse acculturation" to an identity with their cultural heritage. If U. S. society does not aid this effort, it will be faced with "socially uprooted, disintegrated human beings unable to contribute their share to this society." To aid "reverse acculturation", society must replace the melting pot concept with that of cultural pluralism. Ethnic Studies programs in higher education are a means to this end.

The author cites several ways in which traditional education degrades racial minorities, and points out that Ethnic Studies can be just as bad in their own way. Puerto Rican Studies, for instance, must not attempt to make the majority culture recognize any outstanding qualities or superiority in Puerto Rican culture, but should study Puerto Rican culture because it reflects a heritage Puerto Ricans wish to preserve. Puerto Ricans must join with other racial minorities in order to maintain their cultures.

The Ethnic Studies contribution to university studies lies in "intensive study programs for clarification and liberation of the mind", which may serve as a forerunner of transformation of the university.

History and Sociology Sources

PR-13 Bureau of the Census, United States Department of Commerce. "Selected Characteristics of Persons and Families of Mexican, Puerto Rican and Other Spanish Origins: March 1971," Current Population Reports, Series P-20, No. 224 (Washington, D. C.: United States Government Printing Office, 1971).

See C-28.

PR-14 Fitzpatrick, Joseph P. Puerto Rican Americans: The Meaning of Migration to the Mainland, Ethnic Groups in American Life Series, Milton M. Gordon, editor (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1971).

This book examines the experience of Puerto Ricans who have migrated to the United States Mainland in light of the experience of earlier immigrants. It provides a background of knowledge and understanding for teachers, social workers, political officials, and agency, business and religious personnel who must relate to Puerto Rican newcomers.

PR-15 Franklin, John Hope, Thomas F. Pettigrew, and Raymond W. Mack. Ethnicity in American Life.

See M-42.

PR-16 Glazer, Nathan, and Daniel P. Moynihan. Beyond the Melting Pot.

See M-20.

PR-17 Madeira, Eugene L. The Puerto Rican Involvement in Educational Opportunity Fund Programs for the Disadvantaged (Glassboro, N. J.: Glassboro State College, 1970).

This is a discussion of the awareness of Puerto Rican secondary students in Camden, New Jersey, to opportunities for higher education, and factors that can increase the number of Puerto Ricans in higher education. Aspira, Inc., programs are recommended for Camden. The report includes a bibliography and appendices.

Reference Sources

PR-18 Aspira of America, Inc.
296 Fifth Avenue
New York, New York 10001

PR-19 International Migration Review
Center for Migration Studies
209 Flagg Place
Staten Island, New York 10304

As part of its research and bibliographic service on migration and ethnicity, this journal publishes an annual issue on "The Puerto Rican Experience on the U. S. Mainland".

PR-20 Puerto Rican Research and Resources Center
1519 Connecticut Avenue, N. W.
Washington, D. C. 20036

Additional listing is contained in M-36, pp. 187-194.

Bibliography

PR-21 Cordasco, Francesco, with Eugene Bucchioni and Diego Castellanos. Puerto Ricans on the United States Mainland: A Bibliography of Reports, Texts, Critical Studies and Related Material (Totowa, N. J.: Rowman & Littlefield, 1972).

This is a bibliographical guide to the literature describing the experience of some 1.5 million Puerto Ricans in the United States. It includes over 750 entries, most of which are annotated, dealing with an overview of research resources, the migration to the mainland, the island background, acculturation and conflict on the mainland, education, health, housing, employment, and social needs.

PR-22 Kirschner, M. "Puerto Rican Bibliography," RQ, No. 9 (Fall, 1969), 9.

PR-23 New York City Board of Education. Bibliography on Puerto Rico and Puerto Ricans (Brooklyn, N. Y.: Office of Intergroup Education, Board of Education, 1970).

PR-24 The People of Puerto Rico: A Bibliography (N. Y.: Commonwealth of Puerto Rico, Department of Labor, Migration Division, 322 West 45th Street, undated).

The bibliography lists, without annotation, general materials on Puerto Ricans in the United States. Although not divided into sections by subject area, it lists items concerning Puerto Rican farm workers, migration, education, economics, human relations, health, housing, discrimination, history, acculturation, population statistics, and religion. While most of the works listed relate to the Puerto Rican in New York City, other areas studied include Chicago, Northeastern Ohio, Philadelphia, New Jersey, the Southwest United States, Connecticut, and Florida.

PR-25 Puerto Rico, Our Island Neighbor (Hartford, Conn.: Public Library, 1971).

PR-26 Zirkel, Perry Alan. Bibliographic Materials in English and Spanish Relating to Puerto Rican Students (June, 1971).

HIGHER EDUCATION INSTITUTIONS OFFERING PUERTO RICAN STUDIES COURSES OR PROGRAMS

(No information available on majors or degrees granted)

CONNECTICUT

Yale University

NEW YORK

City University of New York
  *Brooklyn College
  *City College
  *Hunter College
  *Lehman College
  *Queens College

*Fordham University

Hofstra University

Long Island University

*Manhattan Community College

Mercy College

State University College at Oneonta

State University of New York
  *Brockport
  *Stony Brook

*indicates program or department; others offer courses only

SOURCES: Puerto Rican Research and Resources Center, Washington, D. C.
Directory of Ethnic Studies Programs, PMLA (Modern Language Association), September, 1971.

WHITE ETHNIC STUDIES

Pending Research

W-1 The Center for the Study of American Pluralism, National Opinion Research Center, Chicago, is committed to four kinds of activity: secondary analysis of existing data; development of bibliographic resources; establishment of relationships with ethnic organizations and planning future research projects. Projects planned and underway include monographs with factual information about American ethnicity and an extensive bibliography on ethnic diversity.

W-2 The Mid-European Heritage Foundation, Washington, D. C. 20017.

This group is preparing a bibliography of Ethnic American Catholicism and plans to write an Ethnic American Who's Who. Its constituent ethnic groups, from central Europe between the Black, Adriatic and Baltic Seas, are listed as: Albanians, Belorussians, Bosnians, Bulgarians, Croats, Czechs, Estonians, Hungarians, Latvians, Lithuanians, Lusatians, Macedonians, Moldavians, Montenegrins, Poles, Rumanians, Serbians, Slovaks, Slovenians and Ukrainians.

W-3 The National Opinion Research Center, University of Chicago, 6030 South Ellis Avenue, Chicago, Illinois 60637, is preparing a bibliography of scholarly articles on white ethnic groups, targeted for publication by the end of 1972. Several surveys on ethnicity are also underway, with publication planned for late 1972.

General Information

W-4 Alter, Robert. "A Fever of Ethnicity," Commentary, LIII, 6 (June, 1972).

Alter identifies forces explaining the new interest in ethnicity: the Black Power movement and the more radical counter-culture movements are seen as "the violent throes of a collective identity crisis" and a "rejection of the values and models of identity of affluent America". He states: "It might have been predictable, then, that the politics of protest of the late 60's would be followed by a politics of identity in the 70's. . . ."

The author disagrees with Michael Novak (The Rise of the Unmeltable Ethnics, W-22), stating there are dangers in making ethnicity the absolute point of departure for analyzing America. He feels overemphasis on ethnicity can be "a constricting context for identity". He also criticizes Novak for: blaming WASPs for all the ills of the nation; conservatism and attitudes against modernity and change; and counter-intellectualism.

W-5 Anderson, Charles H. White Protestant Americans: From National Origins to Religious Group, Ethnic Groups in American Life Series, Milton M. Gordon, editor (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1970).

American society now more fully accepts the legitimacy and contributions of various ethnic groups. White Protestants are members of an ethnic group, constituting definable groups with distinctive social and familial networks, and psychological and cultural moorings.

In Part I, The Assimilation of Protestant National Origin Groups, chapters are devoted to specific Protestant national Origin groups: Angles, Saxons, and Others; The Scots: Lowlanders, Highlanders, and Ulstermen; The Swedes; Norwegians; Finlanders; Germans and Dutch. Part II focuses on White Protestantism: Its Past and Present Status in American Life.

White Protestant actions will determine the outcome of social pluralism in American society. A larger commitment by white Protestants, especially among the various elites is required for a more equitable distribution of political, economic and social resources in American society. Fundamental changes in values and social organization are needed to avoid mounting hostility toward white Protestants and the system that has served this majority.

W-6 Appel, John J. "Bureaucracy, Relevance, Ethnic Studies: Sabattical Leave Reflections," University College Quarterly reprint (Michigan State University, March, 1971).

After a year (1969-70) as a visiting scholar in Ethnic Studies at the Smithsonian Institution, the author believes that ethnic history too often "becomes narrow, stridently revisionist, vindictively anti-American, nationalist propaganda". He calls for comparative Ethnic Studies, which deal effectively with the controversial matters of group conflict, social disorganization, psychic trauma, and self-hatred. The failure of ethnocentric programs is that they underestimate the difficulties inherent in a multi-ethnic society. The author feels that often those calling for Ethnic Studies have been unwilling to accept the painful consequences of such efforts.

W-7 _____. (ed.) The New Immigration, Major Issues in American History Series (N. Y.: Pitman Publishing Corp., 1971).

The editor compares the causes and impact of the stream of "new" immigrants from Southern and Eastern Europe with that of the "old" immigrants from Northern and Western Europe. He discusses also the post-1920 narrow concept of national self-interest and ethnic exclusivity adopted by the United States. Turn-of-the-century essays, articles, speeches, and book reviews present various viewpoints on the new immigration.

W-8 Education Amendments of 1971, Hearings Before the Subcommittee on Education of the Committee on Labor and Public Welfare, United States Senate, Ninety-Second Congress, First Session on S. 659, to Amend the Higher Education Act of 1968, and Related Acts, and for Other Purposes and Related Bills (March 4, 31; April 1, 20, and 21, 1971), Part 2 (Washington, D. C.: United States Government Printing Office, 1971).

This bill would authorize creation of a series of regional centers around the nation to develop and make available materials concerning the history and culture of all ethnic groups, to schools, colleges, universities and community groups. The threefold stated purposes are to encourage each different ethnic group to understand its own background, foster comparative studies of ethnic heritages and establish mutual cooperation. (See M-17)

As shown in the list of organizations testifying, support came from a broad spectrum of diverse and numerous ethnic groups, principally representing white ethnics, but including American Indian and Mexican American groups. There was no testimony from Black organizations. Testimony favored the concept of the bill and in some cases pressed for the establishment of a regional center in a particular locale.

Frequent rejection of the "melting pot" idea appeared in presentations. As examples: Senator Richard S. Schweiker (R-Pa.)--"The melting pot theory of assimilation in America has not worked. . . ." Father Joseph A. Cardoza--"We live in a pluralistic society and this is a fact of life. It is a political fact of life and far from the preconceived notion of the melting pot. . . ." Mrs. LaDonna Harris--"The melting pot theory is a myth and particularly if you are dark-skinned." Rev. Leonard F. Chrobot--"The path of the melting pot seems at last to have been rejected." Dr. A. J. App--"The 'melting pot' concept has for some time needed qualification."

Some indications of increasing white ethnic awareness cited in testimony are:

a. A few years ago there were four campus-oriented student Jewish newspapers, whereas now there are 66.
b. An effort to form a Polish student club in Chicago got 200 signers in two days.
c. A textbook, The Italian Experience in the United States, has been officially adopted by New York State for use in higher education institutions.

Various organizations and ethnic efforts are described, including the Center for Urban Ethnic Affairs, Americans for Indian Opportunity, the National Project on Ethnic America, American Council for Nationalities Services, Orchard Lake Center for Polish Studies and Culture, Center for Migration Studies, Pittsburgh Committee for Ethnic Studies Center, and Ukrainian Congress Committee of America. The Nationalities Service Center project suggested format and functions for ethnic centers, to include: scholarly research, central depository of materials, publication of material, curricula development (teacher training, adult education and language promotion), cultural displays and exchanges, service models, institutes and community problem solving. The Orchard Lake Schools' eighty-five year history in educating Polish-Americans is reviewed.

W-9 Glazer, Nathan, and Daniel P. Moynihan. Beyond the Melting Pot, Second Edition.

See M-20.

W-10 Greeley, Andrew M. "The Rediscovery of Diversity," The Antioch Review, No. 3 (1971), Special Issue: "The Rediscovery of Cultural Pluralism".

"Diversity may lead to hellish miseries in the world, but without the power to diversify--and to locate himself somewhere in the midst of the diversity--man may not be able to cope with the world at all."

"The hope of unity through homogenization," says the author, was naive and premature and "betrayed a profound misunderstanding of the human condition."

Four major observations about diversity are discussed:

a. Most Americans feel ambivalent about diversity and their particular location in ethnic geography.

b. Relatively little serious research has been done on cultural pluralism in the last quarter century. Reasons cited for this lack of research are: ambivalence about diversity; the still-dominant assimilationist ideology; the erroneous view that only social class distinctions are meaningful; the political preferences of most researchers who wrongly think ethnics reject liberal social changes which scholars support. Notwithstanding stereotypes to the contrary, research is cited showing a positive correlation between sympathy for integration and identity and involvement with an ethnic community, indicating "ethnicity is an asset to liberalism."

c. On the whole, American social and cultural pluralism has worked rather well. "The United States has probably coped more effectively with ethnic, religious, racial and geographic diversity better than any large and complex society in the world." (sic) The author feels religious or denominational pluralism helped account for later political pluralism.

d. There has been a dramatic increase in interest in America's cultural heterogeneity in recent years, with the Blacks legitimatizing the idea. Greeley mentions research showing that most Blacks want exactly what most Germans and Poles want--not separatism but a subculture of their own within a larger social and cultural context.

This newly manifested ethnic interest is part of the cultural identity crisis which has two major thrusts:

a. "Rediscovery of middle America", which recognizes that social reform and harmony are impossible if some groups are deliberately or inadvertantly excluded from the consensus. The author rejects views claiming the need for organizing the ethnics.

b. "Rediscovery of pluralism", which focuses on how cultural diversity persists and what contributions this persistence makes to the American social structure.

The author comments: "No empirical data from past studies exists, nor even agreement among survey researchers as to how questions ought to be asked, nor any clear indicators as to what research and analytic methodologies are pertinent." Three different approaches to the problem are described as the social class, the political and the cultural approaches. Based on evidence from the National Opinion Research Center, the author favors the cultural approach which has confirmed "the persistence of great diversity across ethnic lines even when social class, religion and region of the country are held constant." Greeley concludes: "One is not going to be able to understand American society without first coping with the phenomenon of primordial bonds."

W-11 _____. Why Can't They Be Like Us? America's White Ethnic Groups (N. Y.: E. P. Dutton and Co., Inc., 1971).

W-12 Greenwood, Noel. "White Studies: Sonoma State's New Approach".

See M-24

W-13 The Group Life Report (N. Y.: National Project on Ethnic America, A Depolarization Program of the American Jewish Committee, No. 1, June, 1971, and No. 2, January, 1972).

This newsletter series provides news on the life styles, needs, and problems of white ethnic working class Americans and community and institutional responses to these needs. Among the ten topics covered regularly are:

a. New programs and policies to simultaneously meet white ethnic and non-white minorities' needs.
b. University centers on group life.
c. Ethnic Studies and its community relations impact.
d. The saliency of ethnicity in America.

Also listed, with annotation, are recent publications with checklists for orders.

No. 2 focuses on ethnic groups, working class women and blue collar youth. The point is made that four years after founding the National Project on Ethnic America, U. S. society seems fragmented, rather than polarized. This makes the need for cooperation more pressing while the potential convergence of various group self-interests makes cooperation more possible. "Unity will not result from ignoring difference", but from an intelligent response to group life needs.

W-14 Howe, Louise Kapp (ed.) The White Majority: Between Poverty and Affluence (N. Y.: Random House, 1970).

"The ignored man of the sixties is the star of the seventies," says the editor of this collection of essays on the social, economic and political life of the "white ethnic".

Part III breaks down some of the major differences in income, ethnicity, occupation, sex and age and investigates the impact of these differences on attitudes.

Essays by Pete Hamill, Seymour Lipset, Andrew Greeley and others are reprinted from other sources. A list of suggested readings is provided for readers interested in more in-depth study.

W-15 Isaacs, Harold R. "The New Pluralists," Commentary, LIII, 3 (March, 1972), 75-79.

In this review of Overcoming Middle-Class Rage (Murray Friedman, editor; Westminster Press) the author critically examines the efforts of the American Jewish Committee's National Project on Ethnic America. The author objects to the theme of ethnic repolarization while he urges depolarization on social issues.

Fearing a new institutionalization of the numerous religio-ethnic-tribal differences among Americans, Ethnic Studies as proposed by Schweiker and Congressman Pucinski are not favored. The new "ethnic-niks" urge Federal support for various groups at the ethnic trough as a response to Black Studies and Black militancy. Instead, all students should be exposed to all varieties of ethnic group experience which constitute American society.

W-16 Kolm, Richard. "Melting Pot, Pluralism, and the New Ethnicity" (Washington, D. C.: The National Center for Urban Ethnic Affairs, undated), Mimeo.

Most Americans conclude white ethnicity is dead due to: the flight to the suburbs of newly affluent young ethnics, resulting in the dissolution of old ethnic communities; and the generation conflicts in ethnic families. The author contends these factors may have weakened white ethnicity, but they have not extinguished it.

He sees pluralism as an American reality, and feels many of our social problems result from the suppression of ethnicity. Dimensions of ethnicity are origin, conscious and unconscious identification, involvement and commitment, and factors such as language and ethnic tradition. He asserts "the majority of American people still have a clear identification with their ethnic backgrounds and that, given societal acceptance and recognition, ethnic pluralism may develop into a vital and dynamic factor in American life."

He states, however, that societal acceptance is dependent upon recognition of the positive functional value to society of ethnicity. Defining ethnicity as "that part of culture that is essential to the existence and survival of every society", the author admits that ethnicity also has divisive potentials and may lead to defensiveness and aggression when the group is threatened. He emphasizes that these negative forces do not invalidate the positive aspects of ethnicity. Since U. S. society was built on ethnic groups, it may be that the strength of that society lies in its ethnicity.

Therefore, ideologies such as assimilation, Americanization and melting pot must fail. Such absorption theories, which establish a cultural ranking-order, are the primary cause of the current racial polarization, but the greatest dysfunction of these theories is in the area of personal identity. This confused identity is the root of the present social ills of alienation and disorganization.

The author holds that, while it will be difficult for both society and ethnic groups to restore their own proper relationship, this is essential if we are to solve our social problems. This basic change, from absorption ideology to pluralistic social philosophy, will probably have to be accomplished by an official act such as the Ethnic Heritage Program.

W-17 Krickus, Richard J. "The White Ethnics: Who Are They and Where Are They Going?" City (May-June, 1971), reprint.

The underlying problem of the organization of white ethnic communities is the definition of the white working class. The author demonstrates that people grouped under that label are more influenced by their ethnic heritage than by their class background.

The most serious limitation to organization of white ethnics is the lack of "leaders and organizations which enable the residents to effectively communicate their demands and mobilize their power." However, new leaders are beginning to appear, indicating that white ethnics will no longer allow themselves to be ignored.

Against this background, the author discusses four concerns prompted by the organizational movement of white ethnics:

a. That needy non-whites will have new competition for scarce public resources.

The real problem is that the funds available to the urban poor, either white or non-white, are inadequate. While present programs do not effectively involve white poor, taking services away from non-whites and giving them to whites is no solution. It is necessary for the poor of all races and ethnic groups to develop the political power to bring about adequate aid.

b. That conservative pressures have compelled former friends of the civil rights movement to desert the cause.

Many people involved in white ethnic communities today have impeccable records in civil rights and cannot be criticized. Recognition of the legitimacy of the needs of white ethnics does not preclude recognition of the legitimacy of the needs of Blacks. The author cites a 1970 Urban League/Harris Survey which indicated that "white backlash" is more characteristic of WASP Americans than of white ethnic Americans.

c. That organization of white, rather than multiracial, groups is divisive.

As long as white ethnics and Blacks must compete for services, living space, and jobs, they cannot work together. Prerequisite to interracial cooperation is the development of organization and leadership in each group. Blacks have reached that stage of development; white ethnics have not. Furthermore, a pluralistic nation such as ours cannot ignore group loyalties.

d. That these organizational efforts will result in their being co-opted by racist demagogues.

Such demagogues do exist, and support must be switched from them to leaders with positive programs. As an example of a positive program, the author cites the Calumet (Indiana) Community Congress. Newark, New Jersey, provides an example of a community switching from a demagogue to a leader with a positive agenda. Community leaders "must be indigenous, gain rapport with the residents out of their experience, and speak for a significant segment of the community."

W-18 Krug, Mark M. "White Ethnic Studies: Prospects and Pitfalls," Phi Delta KAPPAN, LIII, 5 (January, 1972), 322-324.

The author states: "Encouraged by the example of the Black community and strengthened by their unity of interest, white ethnic minorities have become more united and more militant in protesting their grievances." He claims the "melting pot" on the whole worked remarkably well and that the process of assimilation or acculturation continues. Krug warns that, unless time is allowed for careful planning and research, White Ethnic Studies may add to disunity, and possibly polarization and confrontation. He states: "There is little research material available on most of the white ethnic groups in the U. S. There are no scholarly studies on the history, cultural and religious values and mores, or organizations of American Poles, Italians, Greeks and other white ethnic minorities, with the exception of the Jews. Until such materials are available, the work on ethnic studies curricula will be severely handicapped."

W-19 Lahart, Kevin. "Ethnics '71: What Happens When the Melting-Pot Fire Goes Out," Newsday (June 5, 1971).

This article relates the history of recent growing ethnicity, identifying several causitive factors including: economic deprivation, heightened awareness of ethnic distinctions fostered by the Black Power Movement; discontent with government, media and religious leaders who were seen as deserting ethnic needs; antiwar feelings; unfavorable stereotypes and feelings of helplessness. "Beyond racism, the causes of polarization revolve around economic and cultural issues," the author states. The efforts of several organizations concerned with white ethnics are mentioned, together with their reasons for entering this area. The text says: "A high proportion of those involved are looking for a wide-ranging acceptance of ethnic diversity, pride in heritage and a development of broad-based coalitions based on converging self-interest." Specifically mentioned are: United States Catholic Conference's Center for Urban Ethnic Affairs, Washington (Msgr. Geno Baroni); Center for the Study of Ethnic Pluralism, University of Chicago (Dr. Andrew Greeley); National Project on Ethnic America, American Jewish Committee, New York (Irving Levine); and National Urban Coalition, Washington (Ralph Perrotta). Grants from the Ford Foundation have gone to the three first-mentioned organizations as well as to the University of Michigan and the Research Foundation of the City University of New York. A Ford spokesman explains their interests were based on concern about: polarization and conflict; unmet problems of the working class; and joint or parallel action and cooperation between Blacks and whites in getting needed services.

W-20 Levine, Irving M. "Government's Role in Meeting the Needs of White Ethnic Citizens," reprinted from Ethnic Groups in the City, Otto Feinstein, editor (Lexington, Mass.: Lexington Books, D. C. Heath and Co., 1971), Statement Prepared for Chicago Consultation on Ethnicity, University of Illinois, Chicago Center, November 17-18, 1968.

The Director of the National Project on Ethnic America, American Jewish Committee, offers a guide to the construction of a social policy for meeting the needs of lower middle class white Americans. Concepts which merit feasibility study by the Federal government fall into the categories of Increasing Real Income, Social Services, Public Education, Jobs, Housing, Law Enforcement, Community and Intergroup Relations and Fact Finding. One suggestion is that schools upgrade Ethnic Studies, with an emphasis on comparative ethnic development in America, intergroup relations, and self-identity of students.

W-21 McCarthy, Colman. "Ethnics and Their Awakening to Identity," The Washington Post, May 27, 1972.

The author attributes increasing white ethnic awareness to "resentment at being ignored by the politicians, intellectuals and planners," rather than to white supremacy. The National Housing Conference in Chicago in March, 1971, brought together 1,600 white ethnics, Blacks and Puerto Ricans who heard Monsignor Geno Baroni's plea for alliance between these groups. Other examples are given to shatter the myth of ethnic racism. The larger culture which has little direct contact with white ethnics heeds them only during political elections and labor strikes, according to the author. Quoting Michael Novak, the article concludes that diversity is exciting and valuable rather than divisive.

W-22 Novak, Michael. The Rise of the Unmeltable Ethnics: The New Political Force of the Seventies (N. Y.: Macmillan, 1972).

The author examines the persistence of ethnic patterns in America over official propaganda that they have been disappearing and gives an account of reclaiming his Slovak ethnic identity. Novak approaches the subject from several angles: sociological, personal, religious and political. His argument states that ethnic groups from southern and eastern Europe brought with them a complex of beliefs, values, ideals, and relationships, that opposed the dominant American WASP values of impersonality, efficiency and rationalization. Underlying these values is the WASP faith that the individual can determine his destiny without reference to his past.

The author's vision focuses on moving away from the WASP culture as a model for everyone and toward a nation more diverse and colorful, with many acceptable life styles.

"In the 1960's, the blacks and the young had their day," he states, but the 70's will be the "decade of the ethnics". Rather than a coalition of Blacks and intellectuals, there will be a coalition of Blacks and other ethnic groups. Mutual love is not prerequisite to this joining together, but the coalition will be founded on mutual respect, or mutual need.

W-23 Rapp, Michael G. (comp.) Minnesota's White Ethnic Communities: A Preliminary Compilation of Selected Data Seeking to Answer the Questions: Who Are They? Where Are They? What Are They? (Minnesota Project on Ethnic America, 1972).

Data in tabular and map form include ethnic concentrations, country of origin, social and economic characteristics, mother tongues, and church denominations and memberships for Minnesota's white ethnic population; and age, education, sex, marital status, and occupation for the white ethnics of the North Central Region (North and South Dakota, Minnesota, Nebraska, Kansas, Missouri, Iowa, Wisconsin, Illinois, Indiana, Michigan, and Ohio).

W-24 _____. A Preliminary Bibliography on Immigration and Ethnic Groups in Minnesota (Minnesota Project on Ethnic America, 1972).

This bibliography contains material under the following headings: General, British, Catholics, Czechs, Dutch, Finns, French, Danes, Germans, Government Publications, Greeks, Irish, Italians, Jews, Lebanese, Mennonites, Mexicans, Norwegians, Poles, Protestants, Romanians, Russians, Slovenians, Swedes, Swiss, Syrians, Ukrainians, Welsh, and Yugoslavs.

W-25 Scott, Gil. "Ethnics: A Positive Approach".

See M-32.

W-26 Suttles, Gerald D. The Social Order of the Slum: Ethnicity and Territory in the Inner City (Chicago: University of Chicago Press, 1968).

W-27 University of Minnesota Libraries. Immigrant Archives: Inventory of Holdings (St. Paul: University of Minnesota, Center for Immigration Studies, April, 1972).

This is a partial list of the archives holdings, excluding over 100,000 items of printed material. The archives contain documentation on over twenty ethno-linguistic groups. The inventory lists materials under these headings: Manuscript Papers, Newspapers on Microfilm, Miscellaneous Items on Microfilm. Ethnic groups included are: Arab, Croatian, Czech, Finnish, German, Greek, Hungarian, Italian, Latvian, Polish, Romanian, Serbian, Slovak, Slovene, Ukrainian, Lithuanian, Russian, Carpatho-Russian, and Jewish.

W-28 Vecoli, Rudolph J. "Ethnicity: A Neglected Dimension of American History," in The State of American History, Herbert Bass, editor (Chicago, 1970).

W-29 _____. "The Immigration Studies Collection of the University of Minnesota," The American Archivist, XXXII, 2 (April, 1969), 139-145, reprint.

Scholars attempting to do ethnic research have encountered obstacles because American sociologists and historians have been "strangely insensitive to the impact of the recurring tides of immigration upon the nation," and library holdings of ethnic materials have been quite limited. Notable exceptions are collections of the American Jewish Historical Society, Brandeis University, and the Norwegian-American Historical Association at St. Olaf's College. The University of Minnesota Immigration Studies Collection has been established to fill the remaining gap. "The scope of the Archives has been defined to include all peoples who immigrated to the United States and Canada from southern and eastern Europe and the Middle East. . ." Thus, Scandanavian, British, and German immigrants are excluded.

The author believes badly needed ethnic research must be based on sources such as the Archives, which can be used for such research projects as "the immigrant's role in politics, in the church, and in the labor and radical movements; the origin and evolution of ethnic organizations; and the ethnic contributions to music, drama, and poetry."

W-30 White Ethnic America: A Selected Bibliography (N. Y.: The American Jewish Committee, October, 1969).

Seventy-six listings include books, popular magazines, scholarly journals and research papers under four categories: General Perspectives, Social Issues, Economics and Social Class, and Ethnic Group and Community Profiles. The last section includes limited listings for Jewish, Irish, Italian, Slavic, German, and Polish Americans.

Armenian-American

W-31 "The National Association for Armenian Studies and Research" (Cambridge, Mass.: NAASR, undated).

Begun by Boston Armenian-Americans and Harvard University, the purpose of the National Association for Armenian Studies and Research is to "foster Armenian studies in America on an active, continuous, and scholarly basis." To that end, the 4,000-member Association has established endowed professorships at Harvard; University of California, Los Angeles; and Columbia, as well as giving financial assistance to other higher education institutions. Through its permanent Fund for the Advancement of Armenian Studies, NAASR sponsors such activities as international conferences, research grants, publications, and aids libraries in the collection of Armenian publications. Other Association activities include lecture series, tours to Armenia, and seminars. The headquarters building of NAASR contains a mail order Book Department which offers approximately 150 titles, as well as the Armenian Heritage Press.

French-American

W-32 Simano, Irene M. (comp.) The Franco-Americans of New England: A Union List of Materials in Selected Maine Libraries (Orono, Maine: The New England-Atlantic Provinces-Quebec Center, University of Maine at Orono, 1971).

The bibliography lists both fiction and non-fiction, with much of the material in French, under the headings: Periodicals, Serials, and Newspapers; Books, Pamphlets and Theses; and Selected Articles. For purposes of this listing, "Franco-American" designates "French Canadians of Quebec origin who emigrated to and settled in New England in the nineteenth and twentieth centuries."

See W-66 and W-67 for Reference Sources for French-American Studies.

See page 180 for list of institutions offering French-American Studies.

Greek-American

W-33 Cutsumbis, Michael. Bibliographic Guide to Materials on Greeks in U. S., 1890-1968 (N. Y.: Center for Migration Studies, 1970).

Hungarian-American

W-34 Vegvari, Basil, O.F.M. Hungarians in America, Report Presented to the Conference of the Washington Committee of Ethnic Studies (Hungarian Scout Association, Hungarian Catholic League of America, undated), Mimeo.

Changing patterns in ethnicity can be seen by following the development of a typical Hungarian community in New Brunswick, New Jersey. At the turn of the century, the first Hungarian immigrants organized themselves into a recognizable ethnic community, with emphasis on the church. Fraternal sick and death benefit societies and schools were established. During and after World War I, the new wave of immigrants joined the established community, working in local industries.

Access to higher education and demands of industry brought about a lessening of ethnic identification. This was the "melting pot" generation which produced professional and civic-minded citizens.

New waves of immigrants after World War II brought new recognition of the importance of ethnic ties. Increasing numbers of weekend schools are being supported by young Hungarian parents to foster an awareness of ethnic identity, culture and language. Political awareness and interest in international affairs have strengthened these ties for the Hungarians, but all ethnic groups are reflecting this new awareness.

Irish-American

W-35 Griffin, William D. (comp. and ed.) The Irish in America: A Chronology and Fact Book, Ethnic Chronology Series (Dobbs Ferry, N. Y.: Oceana Publications, Inc., scheduled for fall, 1972).

Italian-American

W-36 Cammett, John (ed.) The Italian-American Novel (Staten Island, N. Y.: American Italian Historical Association, 1969).

W-37 Cordasco, Francesco. Italians in the United States: A Bibliography of Reports, Texts, Critical Studies and Related Materials (New York: Oriole Editions, 1972).

W-38 Covello, Leonard. The Social Background of the Italo-American School (New Jersey: Rowman and Littlefield, 1972).

W-39 Gambino, Richard. "Twenty Million Italian-Americans Can't Be Wrong," The New York Times Magazine, April 30, 1972.

The author explains the special identity problems of Italian-Americans. He describes how first generation Italian-Americans held to old customs and isolated themselves from the mainstream. Second generation Italian-Americans were forced to compromise between irreconcilable demands. They could not maintain the same degree of isolation as their parents since they had to cope with American institutions, such as schools and military and cultural environment. Resisting learning Italian culture and language, they were ill-equipped to teach it to the third generation. In addition, this generation was left permanently in America's lower middle class as loyal citizens protecting the status quo. Mention is made of the various methods used by Italian-Americans in coping with the stereotype of the Mafia. The compounded dilemma, a "pervasive identity crisis", of the estimated ten million third and fourth generation Italian-Americans includes a dilution of their Italian heritage so that it becomes devalued and unintelligible to them. They lack affiliation with and affinity for other Italian-Americans. States the author: "The dilemma of the young Italian-American is a lonely, quiet crisis, so it has escaped public attention. But it is a major ethnic group crisis. . . ." Offering Italian-Americans a "page of history" may help make their problems solvable so that they may choose among various options: cultivating their Italian culture and pursuing personal careers, fusing the two into an energetic and confident relatiosnhip; turning to the church to build a power base; forming strictly nationalistic power blocs; or making their own models of individual and group identity.

W-40 Gans, Herbert J. Urban Villagers: Group and Class in the Life of Italian Americans (N. Y.: The Free Press, 1962).

W-41 Iorizzo, Luciano J., and Salvatore Mondello. The Italian-Americans (N. Y.: Twayne, 1971).

W-42 LaGumina, Salvatore J. (ed.) Ethnicity in American Political Life: The Italian-American Experience (Staten Island, N. Y.: American Italian Historical Association, 1968).

W-43 LoGatto, Anthony F. (comp. and ed.) The Italians in America: A Chronology and Fact Book, Ethnic Chronology Series (Dobbs Ferry, N. Y.: Oceana Publications, Inc., scheduled for fall, 1972).

W-44 Lopreato, Joseph. Italian-Americans (N. Y.:Random House, 1970).

W-45 "Pioneer Course on Italian-Americans at the State University College at Buffalo," News and Notes, Modern Language Journal (May, 1972).

The first two higher education courses in the country devoted to Italian-Americans are reported at Richmond College, CUNY, and at State University College at Buffalo. The Richmond College course, offered jointly by the History and Italian departments, stresses history and literature. The SUC--Buffalo course stresses literature.

W-46 Rolle, Andrew. The Immigrant Upraised: Italian Adventurers and Colonists in an Expanding America (Norman: University of Oklahoma Press, 1968).

W-47 Tomasi, Silvano M., and Madeline H. Engel (eds.) The Italian Experience in the United States (Staten Island, N. Y.: Center for Migration Studies, Inc., 1970).

Jewish American

W-48 Celnik, Max, and Isaac Celnik (comps.) A Bibliography on Judaism and Jewish-Christian Relations: A Selected, Annotated Listing of Works on Jewish Faith and Life, and the Jewish-Christian Encounter (N. Y.: Anti-Defamation League of B'nai B'rith, undated).

This booklet lists nearly 300 titles representing various Jewish viewpoints and is arranged by subject areas, such as language, literature and history. It also provides: a partial listing of public, university and Jewish-sponsored libraries where works are obtainable; a list of Jewish periodicals with sponsoring organization shown; and publishers of books listed.

W-49 Drew, David E. A Profile of the Jewish Freshman, ACE Research Reports, V, 4 (Washington, D. C.: American Council on Education, 1970).

This booklet provides a statistical comparison between Jewish and other entering freshmen regarding academic achievement, background, attitudes, income and objectives.

W-50 Goldstein, Sidney, and Calvin Goldscheider. Jewish Americans: Three Generations in a Jewish Community, Ethnic Groups in American Life Series, Milton M. Gordon, editor (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1968).

This book focuses on how generation changes affect the demographic and social structure of the American Jewish Community, stressing the effect of integration into American society on population structure and distribution, social status, economics, family structure and fertility, mortality, inter-marriage, and the religion-cultural system in the past three generations of Jews in America.

W-51 Jospe, Alfred. Jewish Studies in American Colleges and Universities, Second Revised and Enlarged Edition (Washington, D. C.: B'nai B'rith Hillel Foundations, Department of Program and Resources, 1971).

This booklet presents:

a. A survey of the growth of Judaica programs in United States (and several Canadian) higher education institutions.
b. A listing of institutions offering such programs.
c. Detailed descriptions of several programs indicating the variety of offerings.
d. New programs under consideration.
e. A case study illustrating the process and procedures leading to introduction of courses.
f. A summary of the history of development of Jewish Studies.

This publication lists 180 colleges and universities which now offer accredited undergraduate courses and 25 institutions which offer advanced degrees in Jewish Studies. In 1945 Judaic Studies were found in only a few institutions. Eighty-nine colleges and universities offered such courses in 1968-69. The report states: "The growth of offerings has been particularly noticeable in the last two or three years." Courses were generally initiated in response to student-faculty requests and petititions and to efforts of Hillel directors.

Reasons cited for the growth of Jewish Studies are: "Impact of the Holocaust; increased Jewish self-awareness and self-assertion inspired by the creation of the State of Israel and fortified by the Six-Day War; the democratization and liberalization of academic policies and admission practices which, together with the increased social mobility and affluence of the Jewish population, led to often substantial increases in Jewish enrollment and subsequent greater 'visibility'. . .; the climate of greater acceptance of Jews and Judaism by the general and academic communities, especially after World War II; the growing recognition and acknowledgment of Hebrew as a living language and of Judaism as an essential strand in the fabric of western civilization, deserving of serious academic interest and study; the post-war growth of specialized regional and area studies and especially, of courses and departments of religious studies."

W-52 Rischen, Moses. The Promised City: New York's Jews, 1870-1914 (Cambridge: Harvard University Press, 1962).

W-53 Roucek, Joseph S. "The Problems of Jewish Education," The Journal of Negro Education, XXXVIII, 3 (Summer, 1969), Yearbook No. 38 American Minority Groups and Contemporary Education.

Thirty major universities have instituted departments of Hebrew and Jewish Studies in recent years, not including Brandeis University, Yeshiva University, and Albert Einstein Medical College, and three theological seminaries in the United States. A variety of high quality publications are produced and circulated throughout the Jewish world.

There is a serious shortage of skilled teachers for Jewish elementary and secondary schools. A new Orthodox Jewish college, The College for Torah Educators, was established in New York City ("Orthodox Jews To Start College," The New York Times, April 1, 1968) in an attempt to cope with "serious decline" of skilled teachers in Jewish educational institutions. It will serve 300 all-day Jewish combined secular and religious schools, with an enrollment of 80,000 students.

W-54 Sanders, Ronald. The Downtown Jews (New York: Harper and Row, Publishers, 1969).

W-55 Sklare, Marshall. "Jews, Ethnics, and the American City," Commentary, LIII, 4 (April, 1972).

W-56 Sloan, Irving J. (comp. and ed.) The Jews in America 1621-1970: A Chronology and Fact Book, Ethnic Chronology Series (Dobbs Ferry, N. Y.: Oceana Publications, Inc., 1971).

This volume chronicles the social and legal assimilation of the Jews in America. Detailed listings of Jewish organizations are included along with lists of Jewish newspapers and periodicals, and Overseas Assistance programs. A bibliography is also included.

W-57 "What It Means to be Jewish," Time (April 10, 1972), 54-63.

Because of a heightened interest in Hebrew, Yiddish, Jewish history, and Bible study, from a cultural rather than a religious view, at least 55 secular colleges and universities--more than half of them top ranking schools--now offer courses in Jewish Studies, compared with only eleven a generation ago. Where formal Jewish Studies fail to meet the demand, "free Jewish universities" have been organized for adults as well as collegians.

Brandeis historian, Leon A. Jick, has recently been selected to head the new Institute for Jewish Life, funded by the Council of Jewish Federation and Welfare Funds. "We intend to reaffirm the value of the Diaspora," said Jick. "Jews in America can't live vicariously in another country. If our Judaism is going to be Portnoy's Complaint and Goodbye, Columbus, what's the use?"

Projects which specifically deepen Jewish experience will receive $1,350,000 over the next three years.

Polish-American

W-58 Geryk, Robert. Polish Language and Polish Area Course Offerings and Instructors at Colleges and Universities in the United States, Monograph No. 8 (Orchard Lake, Mich.: Orchard Lake Center for Polish Studies and Culture, Saint Mary's College, November, 1971).

This nationwide survey of course offerings and instructors in Polish language, history, literature and culture at 1,644 institutions, lists fifty-five programs, with 78% of the sample responding. Twelve schools which had courses in 1970 did not list them in 1971, but fifteen new courses were added in 1971. There is a geographic area extension of interest, however, with courses listed in Florida, Tennessee, Texas, Oregon, Minnesota, and Hawaii, as well as in the Northeast and Midwest regions with heavy concentrations of Polish-Americans.

It is impossible to tell whether these courses focus on Polish or Polish-American Studies, since descriptions are in terms of language, literature, or history.

W-59 Kusielewicz, Eugene. "Reflections on the Cultural Condition of the Polish American Community," Remarks prepared for the Convocation of Polish American Scholars, Alliance College, Cambridge Springs, Pa., June 27-28, 1969 (N. Y.: Czas Publishing Co., Inc., 1969).

The author believes Polish Americans become better American citizens by understanding their own heritage. Polish Americans have felt inferior and declined to learn of their ancestry because even their own Polish and Catholic institutions have neglected the study of Polish culture and contributions to America. The author makes many recommendations for improving the cultural climate of Polish America; those pertaining to Ethnic Studies are:

a. Introduction of Polish Studies "in all Polish American parishes and in all schools, both public and private, in which large numbers of Polish Americans are to be found."
b. A professional approach to educational and cultural programs in Polish American institutions.
c. Use of existing cultural programs, rather than the creation of new ones.
d. Encouragement, through scholarships, of higher education for Polish Americans.
e. Establishment of a central depository for Polish American archives.
f. Encouragement, through grants, subsidies, and consumer interest, of publications about Polish Americans, including works suitable for use in Polish Studies.

W-60 Perspectives, A Polish-American Educational and Cultural Quarterly, II, 2 (Washington, D. C., April-June, 1972).

The lead article, "Cultural Pluralism: National Unity," proposes: "Let all people. . . .undertake the task of rooting out our regrettable proclivity for using ethnic, cultural, or racial differences among us as spring-boards for all forms of short-sighted discrimination." Ethnocultural and racial status should be irrelevant to a man's social or business relations with his fellow citizens.

This issue also includes lists of Polish-American newspapers and weeklies; Polish language publications; Polish academic journals and specialized publications.

W-61 Pilarski, Laura. They Came From Poland (N. Y.: Dodd, Mead & Co., 1969).

W-62 Polish American Studies, A Journal of Polish American History and Culture (Chicago: Polish American Historical Association, published semi-annually).

This publication focuses on placing the Polish American experience in historical and comparative perspective by examining its roots in Europe and its relationship to other ethnic groups. Resolutions adopted by the Polish American Historical Association's 26th Annual Meeting (See Vol. XXVIII, No. 1, Spring, 1971) call for:

a. Scholarly research on Polish-American topics, especially historical analyses of local ethnic communities from the cultural, religious, sociological, economic and psychological aspects.
b. A deeper interest by Polish lay organizations and individuals in the study of the history of Polish American ethnic groups.

W-63 Renkiewicz, Frank (comp. and ed.) The Poles in America: A Chronology and Fact Book, Ethnic Chronology Series (Dobbs Ferry, N. Y.: Oceana Publications, Inc., scheduled for fall, 1972).

W-64 Wepsiec, Jan (comp.) Polish American Serial Publications 1842-1966: An Annotated Bibliography (Chicago, 1968).

Reference Sources

W-65 Encyclopedia of Associations, 6th edition, Volume 1,"National Organizations of the United States", Margaret Fisk, Editor, 1970.
Gale Research Company
Book Tower
Detroit, Michigan 48226

W-66 Institut Canado-Americaine
Association Canado-Americaine
Manchester, New Hampshire

W-67 Mallet Library Union
St. Jean Baptiste
One Social Street
Woonsocket, Rhode Island 02895

See also Multi-Ethnic Studies Reference Sources, M-52 through M-65.

Periodicals

W-68 Immigration History Society Newsletter
c/o Professor Roger Daniels
History Department
State University College
Fredonia, New York 14063

W-69 International Migration Review
Center for Migration Studies
209 Flagg Place
Staten Island, New York 10304

See W-13, W-60, and W-62.

HIGHER EDUCATION INSTITUTIONS OFFERING WHITE ETHNIC STUDIES

Finnish-American Studies

Northern Michigan University

Source: Urban Affairs Newsletter, III, 1 (American Association of State Colleges and Universities, February, 1971).

French-American Studies

CONNECTICUT

Annhurst College

MAINE

St. Frances College

MASSACHUSETTS

Anna Maria College
Assumption College

NEW HAMPSHIRE

Notre Dame College
Rivier College

Source: Sister Florence Marie Chevalier, SSA, Anna Maria College, Paxton, Massachusetts

Jewish American Studies

A list of higher education institutions offering Jewish Studies is published and available from B'nai B'rith Hillel Foundations, Washington, D. C. (See W-51 for summary.)

Polish-American Studies

A list of higher education institutions offering Polish Studies is published and available from Orchard Lake Center for Polish Studies and Culture, Saint Mary's College, Orchard Lake, Michigan. (See W-58 for summary.)

Portuguese-American Studies

Rhode Island College

Source: Urban Affairs Newsletter, II, 2 (American Association of State Colleges and Universities, June, 1970).

MULTI-ETHNIC STUDIES

Surveys and Research (arranged chronologically)

M-1 Dreyfuss, John. "Ethnic Studies in State Mostly Promises, Plans," The Los Angeles Times, April 25, 1969.

This article reports on a Los Angeles Times 1969 survey of ethnic programs at 58 colleges and universities in California. Thirty-four campuses offered Black or other Ethnic Studies courses and planned expansion of their offerings; 15 offered courses but were not planning expansion; while one offered no courses but planned to begin courses. Only eight institutions neither offered nor planned to offer Black or Ethnic Studies courses. Plans include establishing Ethnic Studies departments, interdepartmental programs and research centers. University of California, Los Angeles, California State University, San Diego, and Stanford University are most advanced in their plans. These schools have had less disruption than California State University, San Francisco, and University of California, Berkeley.

M-2 Jensen, Arthur M. "Ethnic Studies in California Community Colleges," a research paper compiled for the 50th conference of the American Association of Junior Colleges, March 2-6, 1970. Xerox.

The author discusses the rationale for Ethnic Studies, as well as the results of his own survey of Ethnic Studies in California community colleges. Ethnic Studies programs grew out of minority students' demands that college curricula take notice of their existence. Minorities wanted: to be involved, to know themselves; and to be known by others. Ethnic Studies courses should be part of a general liberal arts curriculum.

The author's questionnaire was sent to 91 California junior colleges; 82 of these responded. Major findings are:

a. 66 (80%) of the colleges have some type of Ethnic Studies courses or program.
b. Of these, 14 offer full programs leading to the A.A. degree (nine in Ethnic Studies; 14 in Black Studies; 11 in Mexican American Studies).
c. 20 colleges have separate departments (nine Black Studies; 7 Mexican American; 3 Ethnic Studies), but the great majority feel that a separate department defeats the objective of getting as many people and courses involved as possible.
d. 64 of the colleges have Black and/or Mexican American instructors for their Ethnic Studies courses.
e. All of the colleges allow whites to enroll in Ethnic Studies courses.
f. Only one of the colleges has tried to include other civilizations (French, German, Hispanic) in addition to Blacks and Mexican Americans.

The author quotes a sample of responses, indicating benefits and disadvantages of Ethnic Studies programs. The responses are divided into those from institutions offering the A.A. and those which do not offer the degree. Benefits most often listed are: enhanced self-concept of minority students; increased relevance of curriculum to all students, especially minority students; a broader perspective and understanding on the part of white students; and relief of campus racial tensions.

Most frequently mentioned as a disadvantage is the difficulty in recruiting qualified instructors for the programs. Budget problems are also mentioned. Low enrollment in Ethnic Studies courses is a problem only in those colleges which do not offer the A.A.

The Appendix includes several samples of degree programs in Mexican American and Black Studies programs.

M-3 United States Office of Education, Department of Health, Education, and Welfare. Higher Education General Information Survey. "Degrees and Other Formal Awards Conferred Between July 1, 1970 and June 30, 1971".

The following data were supplied by the Office of Education from a computer printout of Part B, Items 2211, 2212, and 2213, from the HEGIS questionnaire. Survey information on degrees granted in Afro-American (Black Culture), Mexican-American Cultural and American Indian Cultural Studies yields these results:

Thirty-five institutions awarded 81 B.A. and 17 M.A. degrees in Black Studies in the time period covered. Thirteen of the M.A.'s were awarded by a single institution (Southern University, in Louisiana).

Five institutions awarded 8 B.A.'s and 7 M.A.'s in Chicano Studies.

Two institutions awarded 1 B. A. each in Indian Studies; one institution awarded an M.A. in Indian Studies.

No institution awarded a Ph.D. in any of the three fields.

Three institutions awarded a degree in more than one field (California State College, Sonoma, California State University, San Diego and San Jose), but none awarded a degree in all three fields surveyed.

Survey information is broken down by state, institution, field, degree, and sex of recipient, and will be published later in 1972.

Pending Research

M-4 The American Association of State Colleges and Universities, under grant from the United States Office of Education, will hold a conference on Ethnic Studies and issue a document based on discussion and analytical papers prepared by representative experts. The publication will aim to provide basic guidelines for sound policies, advice on the role of various levels of government, and suggestions for methods of approach under the Ethnic Heritage Studies Program Act. Target publication date is March, 1973.

M-5 United States Office of Education, Department of Health, Education, and Welfare. Higher Education General Information Survey, "Students Enrolled for Advanced Degrees, Fall 1971," will list by institution and sex full and part time students enrolled for master's and higher degrees in Afro-American Studies, Indian and Mexican-American Cultural Studies. Expected publication date is late 1972 or early 1973.

M-6 The University of Wisconsin System Ethnic and Minority Studies Center has numerous publication projects planned for fiscal year 1972-73:

a. "The Ethnic and Minority Studies Review" will be a scholarly quarterly journal reporting innovations and techniques in teaching Ethnic and Minority Studies; reports on ongoing programs in these fields throughout the country; articles concerning new findings in ethnic and minority history and culture; position papers discussing ways and means of pursuing Ethnic and Minority Studies:

and announcements of meetings, conventions and speeches. The first publication is planned for Fall, 1972.

b. "The Ethnic and Minority Scene in Wisconsin This Month" will be a monthly newsletter containing information on: Ethnic and Minority Studies and events in the state; scholarships, fellowships and awards available to minority students; legislative matters; book reviews; and topical articles.

c. A bibliographic series for use by students and teachers in the state will list books and articles covering: Blacks, Indians, Spanish-Speaking, Poles, Germans, Scandinavians, Swiss, Jews, Southern Europeans; Slavs and others.

d. A pamphlet series will consist of about twenty pamphlets, with short bibliographies, written by scholars suitable for high school and college use.

e. A series of folders will be issued containing reprints of articles and newspaper clippings concerning various specific topics dealing with ethnic and minority issues.

General Information

M-7 Adam, Ruth. "Ethnic is Beautiful," New Society (London), February 24, 1972.

This British journal cites ethnicity as the "very latest American ideology". The article stresses how ethnicity--educating children to accept, and like, their own origins, and to learn to respect the background of others--can ease racial tensions in city neighborhoods. The author provides detailed description of the first Ethnic Heritage Affairs Institute in America, directed by Dr. Jaipaul in Philadelphia, who has stated: "Our belief is that self-identification through ethnic heritage study is tension-relieving, and that it enables the child to realize that 'different' does not mean inferior, either about himself or about other groups." An example is given indicating that racial tensions have been reduced as a direct result of the paired parochial and public school program conducted in Philadelphia.

Also quoted is Leonard Fein, Harvard Urban Studies Center: "Upper middle class America cannot speak for, and certainly cannot deliver, lower middle calss America, yet it is lower middle class America, given black and white income distribution, which is asked to accept blacks as neighbors. If this situation is to be confronted at all, lower middle class America will have to be met on its own terms, which are, substantially, ethnic terms."

Congressman Roman Pucinski (D-Ill.) is quoted: "Most school systems throughout the world insist at least on bilingualism and some on substantially more than two languages, but the leader of the world, the United States, with such varied interests all over the world, is the only nation that is monolingual."

There is also reference to the Carnegie Commission report on equal opportunity that children should be taught about ethnic differences when they are young enough to be flexible.

M-8 "American Majorities and Minorities" (New York: NAACP, September, 1969).

This syllabus for teaching American History in secondary schools emphasizes Black, American Indian, Mexican American, and Puerto Rican contributions. It was prepared to be distributed to educational groups and teachers colleges under a grant from the Rockefeller Foundation.

M-9 Banks, James A. "Imperatives in Ethnic Minority Education," Phi Delta KAPPAN, LIII, 5 (January, 1972), 266-269.

With society becoming increasingly polarized and dehumanized due to institutional racism and ethnic hostility, the author feels elimination of racial conflicts must be the top priority item for the seventies. He cites research which indicates recent attempts at self-determination have not significantly changed the self-concepts and self-evaluations of most ethnic minority children and youths. There is an urgent need for Ethnic Studies to help white students expand their conception of humanity. He states, "It is necessary for all teachers to view ethnic groups and their cultures more positively, whether they teach in suburbia or in the inner city."

M-10 "Black and Other Multi-Ethnic Studies," catalogue. (Washington, D. C.: District of Columbia Teachers College, May, 1971).

The District of Columbia Teachers College places Black and other Multi-Ethnic Studies in every appropriate course and is creating new courses which focus on these subjects. "A college that finds a place for such subject matter in all appropriate courses and also offers numerous black studies courses does not thus require a separate black studies department or school and does not segregate study of topics." This philosophy of Multi-Ethnic Studies in every course extends to elementary education majors.

M-11 Brickman, William W., and Stanley Lehrer. Many Faces of the Disadvantaged (New York: John Wiley, 1972).

This book contains a bibliography, with much material on higher education.

M-12 Caldwell, Oliver J. "The Need for Intercultural Education in our Universities," Phi Delta KAPPAN, LII, 9 (May, 1971), 544-545.

A national approach to intercultural education is needed, focusing on our national, cultural and racial minorities and the cultures they represent around the world. Universities should take the lead in developing cross-cultural education and a strong innovative program of intercultural studies.

M-13 Caselli, Ron. "Ethnic Studies--Opportunity to Revitalize Education," Contemporary Education, XLIII, 6 (May, 1971), 301-304.

Ethnic Studies must concentrate on the three groups in American experience who were never assimilated in the immigrant manner: Afro-, Mexican-, and Native-Americans. It is American education's "first genuine opportunity to introduce cultural pluralism into the nation's curricula."

Benefits of Ethnic Studies instruction include: the boost to minority communities; growth for white middle class students; and revitalization of the educational system.

Students, white and non-white, are going to continue to seek competent instruction in Ethnic Studies.

M-14 College and University Business, June, 1972.

This edition provides a list of publications on minority matters such as Black colleges, educating the disadvantaged, Black Studies, and graduate education and ethnic groups.

M-15 "Comparative Culture: Prospects and Perspectives," catalogue (Irvine: University of California, The Program in Comparative Culture, undated).

This catalogue describes the new innovative programs for a B.A. in Comparative Culture and Ph.D. in American and Comparative Culture. Components of the B.A. major are competency in interdisciplinary inquiry, concentration in a single culture, and comparative work in the study of other cultures. The Ph.D. program emphasizes American Culture and allows specialized work in either literature and the arts, or history and social science. Programs and courses are offered in African, Asian, Black, Chicano, Latin American, Russian and Comparative Culture.

While the program is seen as unique, it is recognized that graduate schools will expect students to have majored in a traditional discipline. The program claims to combine such a major with the diversity offered by the study of comparative cultures.

The proposed project includes cooperation with a prison, with a public school system, and an endeavor to identify experimental "laboratories" for field experience. Some feel the program should become more community oriented.

Also included in the catalogue are comments made by faculty regarding the program.

M-16 Cuban, Larry. "Ethnic Content and 'White' Instruction," Phi Delta KAPPAN, LIII, 5 (January, 1972), 270-273.

Claiming traditional "white" approaches to ethnic content lock students into a passive role, the author provides a formula for giving "ethnic content an emotional voltage that will last as long as this society tolerates injustice." Further, "to graft ethnic content into white instruction will shrivel and ultimately kill a hardy, vital effort to reform what happens in the classroom." Ethnic content, carefully selected, can make contact with students; get them to explore knowledge; develop skills; clarify values; and can create interaction between teachers and students.

M-17 Ethnic Heritage Program, Title IX, The Education Amendments of 1972. Introduced by Senator Richard S. Schweiker (R-Pa.), Signed by the president on June 23, 1972.

The law authorizes the Commissioner of Education to make grants for programs, development of curriculum materials and dissemination of information and materials, relating to history, culture and traditions of various ethnic and minority groups in the country. It is designed to encourage maximum coordination, cooperation and participation in these programs by various groups. Programs will emphasize comparative studies of heritages to foster better understanding. Fifteen-million dollars is authorized (but no money has yet been appropriated) for fiscal year 1973.

M-18 "The Ethnic Studies Program at Bowling Green State University, 1970-71 Report" (Bowling Green, Ohio: Bowling Green State University, undated catalogue).

Program emphasis is on Afro-American Studies, but the program claims it will not ignore other minority ethnics. Program participants believe they must play an active role in exploring new philosophies and developing "new strategems to diversify our college classrooms".

The academic program provides Black perspectives in history, political science, psychology, sociology, education, and the humanities. Future plans include, but are not limited to:

a. Major and minor programs in Afro-American Studies; and a graduate program.

b. Major and minor programs in American Ethnic Groups of Color (including Afro-American, Chicano, and Indian); and a graduate program.
c. Freshman programs for ethnics and the study of ethnics.
d. A yearly fall retreat for ethnic students.

In addition to the academic program, an Ethnic Studies Center sponsors cultural programs and special projects, such as library acquisitions on ethnics. Prior to establishing the Center, a survey of department chairmen at Bowling Green indicated that a new interdisciplinary program in Ethnic Studies was preferable to integration of ethnic material into the existing curriculum. A survey of 50 universities was conducted to gain information on "program objectives, program content, faculty sizes, and salaries".

M-19 Etzioni, Amitai. "Faculty Response to Racial Tensions," in The Campus and the Racial Crisis, Background Papers for Participants at the 52nd Annual Meeting of the American Council on Education (Washington, D. C.: American Council on Education, October, 1969), 108-125.

Only a minority of Black students will major or concentrate in Black Studies. Most will be concerned with "bridging" or "instrumental" education, which the Black Studies movement has almost totally disregarded. The author suggests instrumental and expressive (Black Studies) education enhance one another.

Expressive education should begin early, in the primary school, with colleges finishing the process. "A major contribution to that end would be for teachers colleges and liberal arts colleges that train teachers to give increased attention to the preparation of teachers of and teaching materials for precollege-level ethnic studies."

There is a need for Ethnic Studies as well as Black Studies. All Ethnic Studies should not be provided in one set of courses, program, department, or college. "A general increase in such programs would . . . .be in accord with the American tradition of pluralism." Priority in developing Ethnic Studies should be given to those areas of study that have no ethnic program and to disadvantaged groups, with resources allocated to ethnic programs in accord with the "demand".

The author considers Black Studies in light of the limits of pluralism and the dynamics of group integration. Demands that all students study the same curriculum, have the same values, and obey the universal rules is assimilationist. The opposite view that Black Studies programs should be separate, reject the traditional values, and be exempt from the rules, the author calls secessionist. The pluralistic-integrationist view is that Black Studies students should also enroll in courses which will "ensure their familiarity with the general bases of American civilization." Values and rules can be reviewed to determine which are truly functional for society.

Graduate programs and research in Black Studies should be encouraged. Programs on both the undergraduate and graduate levels must vary by institution, considering each institution's particular situation.

Because Black Studies will create a need for Black instructors, it can be a "step toward eliminating inequality of higher education." In this way, the author sees Black Studies as instrumental, as well as expressive, education.

Included is an annotated bibliography relating to pluralism and integration on white campuses.

M-20 Glazer, Nathan, and Daniel P. Moynihan. Beyond the Melting Pot, Second Edition (Cambridge: Massachusetts Institute of Technology Press, 1970).

In 1970, Glazer and Moynihan find that ethnicity and race dominate New York City "more than ever seemed possible in 1963," the date of the first edition. The up-dated introduction to the new edition attributes the recent increased importance of ethnic identity to the:

a. Downgrading of class and occupational statuses so that ethnic identity seems more desirable.
b. Increasing importance of domestic as opposed to international events as a source of ethnic feelings;
c. Weakening of religion as a primary identity for Americans.

The original text suggested that alternatives for the ethnic dilemma lay between assimilation and ethnic group status. The 1970 alternatives lie somewhere between ethnic group status and separatism. The authors discuss but reject the idea that ethnicity is used as a cover for racism, stating, "Ethnicity is a real and felt basis of political and social action."

Finding major works on ethnic history and sociology obsolete in 1963, the authors find current literature "hardly more advanced". The authors express dismay at the gap in Ethnic Studies and urge more research in this area "to sensitize the larger society to the opportunities and difficulties involved in certain types of social change." The rise of the Black Studies movement is the first systematic effort to teach ethnic history in schools and colleges, but it must NOT be confined to Black Studies or reality is distorted and separatism grows. "Polish history and Italian History and Southern White history, all those histories need to be studied and taught. . . .Ethnic studies can be very painful. . . .but the effort is necessary if we are going to acquire a deeper understanding of ourselves and a better capacity to determine our future."

Eight guidelines are suggested to form the basis of an ethnic policy in New York and elsewhere, including the need to recognize that "all policies are inevitably policies for ethnic and race relations". The authors recommend giving recognition and support to elements in the Negro community that believe in integration and not encouraging and supporting purely divisive groups.

Of special interest is the section, "A Note on Ethnic Studies" (pp. lxxvi-lxxxiii), containing an annotated bibliographic selection on ethnic history and sociology. Seed works in Black, Puerto Rican, Jewish, and Italian-American studies are listed, as well as books which increase theoretical understanding of ethnicity in American life. Works reflecting new statistical and research techniques are noted.

M-21 Godard, James M. Recruitment and Support of Culturally Distinct Students: Ethical and Educational Implications (Washington, D. C.: American Association for Higher Education, 1969), ED 028 713.

"Culturally distinct students" have college adjustment problems that traditional remedial programs are unable to alleviate. Their needs involve such questions as potential alienation, search for identity, and available staff with whom communication is possible. It must now be recognized that it is just as important for advantaged as it is for disadvantaged students that disadvantaged students be on a college campus. Intercultural understanding today is necessary for survival, and integration can only occur in situations where communication and shared experiences across cultural barriers become reality. Among other things, colleges now need to change instructional practices, and examine curricula in terms of their relevance to the components of the student body. To fulfill the moral and educational responsibilities attendant upon the diversification of the cultural composition of students on their campuses, the roles of all institutions of higher education must be redefined. (ERIC summary)

M-22 Gordon, Edmund W. "Relevance and Pluralism in Curriculum Development," IRCD Bulletin, V, 3 (Summer, 1969), 3-4.

The school has been slow to change, largely because it has failed to recognize the other aspects of students' lives. Experimentation with Black and other Ethnic Studies programs is a step toward a more inclusive education. Such programs must be continually evaluated, to assure that education is pluralistic rather than merely inclusive. Inclusive education is only a token recognition of ethnic and cultural diversity. Pluralistic education, on the other hand, "tries to give the student every broadening benefit of living in a society composed of individuals and groups from widely differing backgrounds and cultures."

M-23 Grauman, Lawrence, Jr. (ed.) "Observations," Antioch Review, No. 3 (1971), Special Issue: Rediscovery of Cultural Pluralism.

In this special issue introduction, Editor Grauman expresses his strong objection to the academic legitimization of Ethnic Studies, although recognizing Black Studies as a "necessary departure". He deplores the mounting of an advocacy course for an already assimilated majority in order to placate opposition to Black Studies and to cash in on the current fascination with white ethnics.

He also expresses disenchantment with the New Directions Program at Antioch College, formed to increase cultural pluralism but which he views as producing unreasonable demands and chaos on campus.

M-24 Greenwood, Noel. "White Studies: Sonoma State's New Approach," The Los Angeles Times, October 7, 1971; and California State College, Sonoma, catalogue.

California State College, Sonoma, has an interdisciplinary, cross-cultural American Ethnic Studies Division with five sections: Afro-American Studies, Mexican-American Studies, Native American (Indian) Studies, Asian-American Studies and Euro-American Studies. Bachelor's degrees are given in Afro-American and Mexican-American Studies. A minor in American Ethnic Studies, designed to meet the requirements for the Standard Teaching Credential, includes many courses on ethnic relations, such as Ethnic Interactions, Black, Brown, Red, Yellow Education in America and Theory in the Study of Ethnic Groups. The Euro-American Studies program (sometimes called White Studies) offers courses dealing with the history and current status of American ethnic communities of European origin and considers problems of acculturation. Separate courses relate to American Jews, Irish, Italian, WASP's and Eastern and Southern Europeans. The latter covers Slavic, Greek, Italian and Portuguese immigrant groups. Many of these courses require field trips to interview community immigrants.

Notwithstanding the broad spectrum of these programs, minority cultures remain the central focus. Since Sonoma has relatively small minority enrollment, the programs have large numbers of non-minority members enrolled.

M-25 "Guidelines for Textbook Selection: The Treatment of Minorities" (Harrisburg, Pa.: Department of Public Instruction, 1969).

M-26 "The Imperatives of Ethnic Education," Phi Delta KAPPAN, LIII, 5 (January, 1972).

This issue covers a wide range of material relevant to various ethnic groups. Pertinent articles are summarized under the name of the author and listed under the ethnic group discussed. See also Teacher Training section under this same title.

M-27 Kane, Michael B. Minorities in Books, A Study of Their Treatment in Social Studies Texts (New York: Quadrangle Books, in cooperation with the Anti-Defamation League of B'nai B'rith, 1970).

The author analyzed 45 social studies texts in terms of inclusion, validity, balance, comprehensiveness, concreteness, unity and realism regarding the Jews; Minorities under Nazism; Black Americans and Other Minorities. He concludes there has been "marked if uneven progress in certain areas but on the whole, textbook material concerning minorities in the United States must still be considered inadequate."

M-28 Loving, Alvin D., Sr. "A Case for Multi-Ethnic Schools," Phi Delta KAPPAN, LIII, 5 (January, 1972), 279-280.

Starting with the assumption that there are more likenesses than differences among Americans, the author makes a case for teaching all children in face-to-face situations that each group can contribute richly to the totality that is America.

M-29 National Education Association, Program to abolish racist textbooks.

The National Education Association, Washington, D. C., is engaged in a "major long-term effort to rid the schools of racist textbooks and replace them with books truly reflecting the nation's diverse racial backgrounds."

NEA's Minorities in Textbooks Panel recommended that (1) national guidelines be developed for the "creation and evaluation of effective multi-ethnic educational materials"; (2) NEA assure use of effective textbooks through state textbook adoption procedures; (3) NEA affiliates include provisions on instructional materials, especially as they relate to ethnic groups, in negotiated contracts.

Other possible courses of action include: economic pressure on publishers; aid to minority publishers; establishment of a talent bank of qualified writers on minority group contributions; continual assessment of compliance with guidelines; and nationwide hearings.

M-30 PMLA, Directory of Ethnic Studies Programs, LXXXVI, 4 (September, 1971).

M-31 "Schweiker Calls for Ethnic Studies Program," Press Release, Richard S. Schweiker, Senator, R-Pa., April 28, 1972.

Senator Richard S. Schweiker, addressing the national organizational conference, Washington Committee on Ethnic Studies, urged all ethnic groups to work together to implement his bill, the "Ethnic Studies Programs Act".

The key to the success of the Ethnic Studies programs will be the joining together of ethnic and minority groups in multi-ethnic activities and comparative study projects.

"The 'melting pot' is dead," Schweiker said, "and we must recognize individuals and groups for the positive contributions each can make to the American mosaic."

M-32 Scott, Gil. "Ethnics: A Positive Approach," The Christian Science Monitor, February 26, 1971, reprinted by the National Project on Ethnic America, New York).

The National Project on Ethnic America is a program, organized by the American Jewish Committee and recipeint of a Ford Foundation grant, aimed at defusing tensions between ethnic and racial groups. While recognizing that Black demands must have top priority, the Project focuses on the problems of lower-middle-class whites, the second priority. A permanent Black-white coalition is not the goal; rather, the Project seeks to bring Blacks and whites together on single issues of common concern, such as law enforcement, or day-care. Currently working through conferences and local programs, the Project proposes future: (1) training and "sensitizing" professional and neighborhood leaders to develop new programs and strategies for their constituencies; (2) convening the best representative thinkers to design public policy to meet needs of lower-middle-class whites, and at the same time advance the cause of other ethnic and racial groups; and (3) designing programs to deal with young white workers; devising new career opportunities and work-study programs; and developing means of increasing "positive" contact with Black job and collegiate counterparts.

M-33 Smith, William L. "Closing the Lid on the Melting Pot," Phi Delta KAPPAN, LIII, 5 (January, 1972), 265-284.

"Students of all races must study the richness of America's multicultural heritage," according to the author. Transition to this kind of curriculum can be made through minority and majority studies, helping each person and each group to build healthy self-images. The goal, he says, "is not to placate cultural minorities, but to bring about a new sense of being and of wholeness in the entire society through a strengthening of its parts."

M-34 "We Are All Ethnics Now," Christian Century, September 8, 1971, reprinted by National Project on Ethnic America, New York.

This editorial claims WASPs should be considered as ethnics, too. White Protestant ethnics share some elements of American peoplehood or ways of life and are divided over others. Understanding in an age of ethnic particularism requires that WASPs be listed among "ethnics" and judged accordingly.

Specifically, newly self-conscious Blacks, identity-seeking Jews and reassertive "ethnics" will be frustrated if they take for granted the security of WASP establishment, which cannot serve as everyone's generalized "other" in the future.

M-35 Working Class and Ethnic Priorities (Washington, D. C.: The National Center for Urban Ethnic Affairs, 1972).

This publication answers questions regarding ethnicity, explains the establishment of the National Center for Urban Ethnic Affairs, and reports on the Center's 1971 summer Workshop.

The Center is working toward a multi-ethnic, multi-racial, pluralistic urban community, under grant from the Ford Foundation. Among its goals are to: provide information and research services to local communities; help ethnic/working class groups develop community structures and leadership which will enable them to meet their needs more efficiently; provide effective alternatives to those who seek to exploit the alienation and divisiveness of the ethnic/working class; lay the groundwork for possible cooperative efforts among various ethnic groups on issues of mutual concern; and develop prototype organizations, educational and community development programs in working class communities.

Summer Workshop topics included crime, law and order, housing, taxes, education, consumer rights, industry, credit, insurance, the elderly, and youth. Ethnic caucuses held during the Workshop stressed the need for comparative Ethnic Studies to help answer such questions as how to maintain cultural pluralism without promoting divisiveness. Multi-Ethnic Studies were seen as especially valuable in discerning common problems and placing differences in perspective. The caucuses called for establishment of national cultural study centers, to promote better understanding about and between ethnic groups.

M-36 Wynar, Lubomyr R. Encyclopedic Directory of Ethnic Newspapers and Periodicals in the United States (Littleton, Colo.: Libraries Unlimited, Inc., 1972).

This encyclopedic directory lists and describes 903 publications in 43 languages. Information was gathered by a questionnaire distributed to all known publishers and editors of ethnic publications in this country. Entries are arranged alphabetically under each ethnic group, in two categories: publications in the native language and bilingual publications; and publications in English. Information provided includes name, address, editor, language of publication, sponsoring organization, circulation, frequency, and subscription price.

Ethnic presses for the following groups are covered: Albanian, Arabic, Armenian, Assyrian, Belgian-Flemish, Bulgarian, Byelorussian, Carpatho-Ruthenian, Chinese, Cossack, Croatian, Czech, Danish, Dutch, Estonian, Filipino, Finnish, French, Georgian, German, Greek, Hungarian, Italian, Japanese, Jewish, Korean, Latvian, Lithuanian, Luxembourg, Norwegian, Polish, Portuguese, Romanian, Russian, Serbian, Slovak, Slovenian, Spanish, Swedish, Swiss, Turkish, Ukrainian, and Welsh.

Listings do not cover Black or American Indian publications.

History and Sociology Sources

M-37 American Ethnic Studies Series (Greenwich, Conn.: Fawcett Publications, Inc.).

Books in this series are:

The Memoirs of Chief Red Fox, by Chief Red Fox with Cash Asher
Chronicles of American Indian Protest, Council on Interracial Books for Children, editor
The Other Americans: Minorities in American History, by Kathleen Wright
Black Protest, Joanne Grant, editor
New World Beginnings: Indian Cultures in the Americas, by Olivia Vlahos
My Life as an Indian, by J. W. Schultz
On Being Black, Charles T. Davis and Daniel Walden, editors
American Negro Folk Tales, Richard M. Dorson, editor
The Learning Tree, by Gordon Parks
Soul Sister, by Grace Halsell
The Life and Loves of Mr. Jiveass Nigger, by Cecil Brown
A Woman of the People, by Benjamin Capps

M-38 Americanization Studies: The Acculturation of Immigrant Groups into American Society, 10 vols. (Patterson Smith, 1971).

Volumes in this series are:

1 Schooling of the Immigrant, by Frank V. Thompson
2 America Via the Neighborhood, by John Daniels
3 Old World Traits Transplanted, by William I. Thomas
4 A Stake in the Land, by Peter A. Speek
5 Immigrant Health and the Community, by Michael M. Davis, Jr.
6 New Homes for Old, by Sophonisba P. Breckinridge
7 The Immigrant Press and Its Control, by Robert E. Park
8 Americans by Choice, by John Palmer Gavit
9 The Immigrant's Day in Court, by Kate Holladay Claghorn
10 Adjusting Immigrant and Industry, by William M. Leiserson

M-39 Ethnic Chronology Series (Dobbs Ferry, N. Y.: Oceana Publications, Inc.).

This series is designed to reflect the role of America's individual ethnic groups in the development of a democratic multi-ethnic society.

M-40 Ethnic Groups in Comparative Perspective Series (N. Y.: Random House).

This series includes:
America's Jews, by Marshall Sklare (1971)
Japanese Americans, by William Petersen (1971)
White Southerners, by Lewis M. Killian
Italian Americans, by Joseph Lopreato

M-41 Fishman, Joshua. Language Loyalty in the United States (The Hague, Netherlands: Mouton, 1966).

M-42 Franklin, John Hope, Thoms F. Pettigrew, and Raymond W. Mack. Ethnicity in American Life (N. Y.: Anti-Defamation League of B'nai B'rith, 1971).

Each author deals with ethnicity from a different perspective. Franklin discusses how ethnicity has been one of the salient features in American history; Pettigrew focuses on the social dynamics of ethnic diversity in our changing culture; and Mack assesses how entirely new ethnic groups have emerged within the growing urban setting.

M-43 Goldstein, Gloria (ed.) College Bound: A Directory of Special Programs and Financial Aid for Minority Group Students.

See O-5.

M-44 Gordon, Milton M. (ed.) Ethnic Groups in American Life Series (Englewood Cliffs, N. J.: Prentice-Hall, Inc.).

"The problem of how people of diverse racial, religious, and nationality backgrounds can live together peaceably and creatively within the same national society is one of the most crucial issues facing mankind, second in importance only to the overriding problem of international war itself." With this in mind, a series of books has been written to attempt to provide the American public with a descriptive and analytic overview of its ethnic heritage. Each book, on a particular ethnic group, is written by an expert in the field of intergroup relations and the social life of the group. Books in the series, which are listed separately in this bibliography are:
Anderson, Charles H. White Protestant Americans: From National Origins to Religious Group (1970).

Fitzpatrick, Joseph P. Puerto Rican Americans: The Meaning of Migration to the Mainland (1971), PR-12.
Goldstein, Sidney, and Calvin Goldscheider. Jewish Americans: Three Generations in a Jewish Community (1968), W-50.
Kitano, Harry H. L. Japanese Americans: The Evolution of a Subculture (1969), A-8.
Moore, Joan, and Alfredo Cuellar. Mexican Americans (1970), C-20.
Pinkney, Alphonso. Black Americans (1968), B-163.
Wax, Murray L. Indian Americans: Unity and Diversity (1971), I-39.

M-45 Handlin, Oscar. . . .Out of Many: A Study Guide to Cultural Pluralism in the United States (N. Y.: Anti-Defamation League of B'nai B'rith, published through the cooperation of Brown and Williamson Tobacco Corp., 1964, second printing, 1970).

Designed for use by students, the guide is an outline of central themes, intended to stimulate thought and discussion. Each section contains a reference list of "the most important available works on the subject". Outline topics are: A Nation of Newcomers; Religious Aspects of Cultural Pluralism; Pluralistic Group Life; and Unity or Uniformity: The Choice for Americans.

M-46 Jacobs, Paul, and Saul Landau, with Eve Pell. To Serve With the Devil (N. Y.: Random House, 1971).

This two-volume set is a historical re-examination of American policy toward minorities. Included are Japanese, Chinese, Hawaiians, Blacks, Indians, Chicanos and Puerto Ricans.

M-47 Kennedy, John F. A Nation of Immigrants, Revised and Enlarged Edition (New York and Evanston: Harper and Row, Publishers, 1964).

M-48 Multi-Ethnic Literature Series (N. Y. :Houghton-Mifflin).

This series highlights contributions made to our national literature by authors of different cultural backgrounds, including all forms of literature. Volumes are:
American Indian Authors
Afro-American Authors
Asian-American Authors
Mexican-American Authors

M-49 Rose, Peter I. (ed.) Nation of Nations: The Ethnic Experience and the Racial Crisis (N. Y.: Random House, 1971).

M-50 Schermerhorn, R. A. Comparative Ethnic Relations: A Framework for Theory and Research (N. Y.: Random House, 1970).

M-51 Vecoli, Rudolph J. "Ethnicity: A Neglected Dimension of American History," in The State of American History, Herbert Bass, editor (Chicago, 1970).

Reference Sources

M-52 Anti-Defamation League of
B'nai B'rith
315 Lexington Avenue
New York, New York 10016

M-53 The Balch Institute
1627 Fidelity Building
123 South Broad Street
Philadelphia, Pennsylvania 19109

M-54 E. H. Butler Library
State University College at
Buffalo
1300 Elmwood Avenue
Buffalo, New York 14222

M-55 Center for Immigration Studies
Immigrant Archives
University of Minnesota
1925 Sather Street
St. Paul, Minnesota 55113

M-56 Center for Migration Studies
209 Flagg Place
Staten Island, New York 10304

M-57 Center for the Study of Ethnic
Pluralism
University of Chicago
Chicago, Illinois 60637

M-58 Ethnic Heritage Affairs Institute
260 South 15th Street
Philadelphia, Pennsylvania 19102

M-59 Immigration History Society
c/o Professor Roger Daniels
History Department
State University of New York
Fredonia, New York 14063

M-60 National Center for Urban
Ethnic Affairs
702 Lawrence Street, N. E.
Washington, D. C. 20017

M-61 National Opinion Research
Center
University of Chicago
Chicago, Illinois 60637

M-62 National Project on Ethnic
America
American Jewish Committee
165 East 56 Street
New York, New York 10022

M-63 National Urban Coalition
2100 M Street, N. W.
Washington, D. C. 20037

M-64 United States Office of
Education
Department of Health, Education, and Welfare
Office of Special Concerns
400 Maryland Avenue, S. W.
Room 4079
Washington, D. C. 20202

M-65 University of Wisconsin
Ethnic and Minority
Studies Center
Stevens Point, Wisconsin 54481

Periodicals

M-66 The Group Life Report
National Project on Ethnic
America
American Jewish Committee
165 East 56 Street
New York, New York 10022

Bibliography

M-67 American Library Association, American Association of School Libraries Committee on Treatment of Minorities in Library Books and Other Instructional Materials (comp.) "Multi-Ethnic Media: Selected Bibliographies," School Library, 19 (Winter, 1970), 49-57; and "Supplement," School Library, 19 (Summer, 1970), 44-47.

M-68 Furniss, W. Todd. "Colleges and Minority/Poverty Issues: Bibliography and Other Resources," ACE Special Report (Washington, D. C.: American Council on Education, November 14, 1969).

This article lists bibliographic aids; surveys and directories; books, articles, reports; and national and regional organizations involved in minority/poverty issues.

M-69 Haller, Elizabeth S. (comp.) American Diversity: A Bibliography of Resources on Racial and Ethnic Minorities for Pennsylvania Schools (Harrisburg, Pa.: Bureau of General and Academic Education, Pennsylvania Department of Education, 1971), with Supplement (1971).

Books and audio-visual materials are listed for the following ethnic groups: Afro-Americans, American Indians, Jewish Americans, Mexican Americans, Oriental Americans, Pennsylvania Germans, Puerto Ricans, English, Scottish, Welsh, Finns, French, German-Americans, Greek-Armenians, Irish, Italian-Americans, Latvians-Lithuanians, Mormons, Polish, Quakers, Russinas, Scandanavians, South Central Europeans, Turkish, and Ukrainians. A separate section on multi-ethnic materials is also included.

Each section is divided into the categories, Social Interpretation, History, Biography, Arts, Fiction, Guides, Teaching Units, Bibliographies, and Audiovisual Materials. Items are keyed to indicate approximate grade level, from Preschool, through College, Adult, and Teacher Reference.

M-70 Keating, Janet. Detroit Area Ethnic Studies Bibliography (Detroit: Detroit Area Inter Ethnic Studies Association, 1972), Mimeo.

This impressive bibliography applying to materials on ethnics in Detroit and in Michigan is included as a model for other communities. Its listings cover the following ethnic groups: American Indians, Arabs, Armenians, Belgians, Blacks, Bulgarians, Chaldeans, Chinese, French, Germans, Greeks, Hungarians, Italians, Jews, Latvians, Lebanese, Mexicans, Poles, Romanians, Scots, Southern Whites, Swedes, and Ukrainians.

M-71 Patts, Alfred M. Knowing and Educating the Disadvantaged: An Annotated Bibliography (Alamosa, Colo.: Center for Cultural Studies, Adams State College, 1965).

M-72 Prichard, Nancy S. (comp.) A Selected Bibliography of American Ethnic Writing (National Council of Teachers of English, reproduced by permission of Nevada State Department of Education, 1969).

This bibliography lists novels, biography, autobiography on Afro-Americans, anthologies, drama, poetry, periodicals, films, film distributors, publishers, bookstores. Other lists for American Indians, Hispanic Americans, and Orientals are included. The document is not keyed to particular grade level.

M-73 "Red, White, Black, Brown and Yellow: Minorities in America," No. 4 (Briarcliff Manor, N. Y.: The Combined Paperback Exhibit, 1971), catalogue.

This bibliography lists nearly 300 selected paperback books, art reproductions, filmstrips and records under the headings: Art and Music; History and Culture of Other Countries; Minorities in America (sub-headings: General; Prejudice, Racism; Black History; Slavery, Civil War, Reconstruction; The Negro in Ameria; Civil Rights, Civil Liberties; Black Power, Black Nationalism; American Indians; Spanish-Speaking Peoples; and Women); Social Sciences; Religion; Education, Youth; Bibliographies, Book Lists, Reference; Biography; Poetry; Drama; Adult Fiction; Young Adult Fiction; and Juvenile Fiction, Picture Books. Also included is a Directory of Publishers from whom listed materials can be obtained. Materials for all ages are included, but most titles are for young adult and adult readers.

M-74 Russell and Russell, Publishers. "Check List of Reprints in Ethnic Studies" (N. Y.: Russell and Russell, Publishers, summer, 1971).

Reprints in Ethnic Studies cover various ethnic groups, including Irish, British, Germans, Puerto Ricans, Indians, and Italians.

M-75 Weinberg, Meyer (comp.) The Education of the Minority Child (Chicago: Integrated Education Associates, 1970).

This comprehensive bibliography of 10,000 selected entries focuses on the education of Black, Mexican American, Puerto Rican, Indian American, Oriental, poor white, Jewish and European immigrant children. It is extremely broad in scope, considering social, legal, economic and political factors as well as the culture of minority groups. Literature of the past seventy years is reflected in the entries.

Each of the twenty-four sections is described, although specific entries are not annotated. Sections include: Afro-American Studies; Colleges; Spanish Americans; Indian Americans; Other Ethnic Groups; and Teacher in the Classroom, which focuses on pre-service and in-service preparation of teachers.

Entries include social scientific studies, the Black periodical press, and extensive Congressional hearings and other official inquiries. Two hundred fifty bibliographies are listed as well as 500 periodicals, with addresses.

HIGHER EDUCATION INSTITUTIONS OFFERING MULTI-ETHNIC STUDIES

INSTITUTION	COURSES ONLY	MAJOR/MINOR	DEGREE
CALIFORNIA			
Cabrillo College	X		
California State College			
Bakersfield	X		
San Bernardino	X		
Sonoma			X
California State University			
Fresno	X		
Sacramento	X		
Chabot College	X		
Mills College	X		
Monterey Peninsula College	X		
Pepperdine University	X		
Sacramento City College	X		
Solano College	X		
University of California			
Irvine		X	
Santa Barbara		X	
COLORADO			
Adams State College			X
Colorado State University	X		
Regis College	X		
DISTRICT OF COLUMBIA			
District of Columbia Teachers College	X		
HAWAII			
University of Hawaii	X		
ILLINOIS			
Governors State University			X
Loyola University	X		
INDIANA			
Anderson College	X		

INSTITUTION	COURSES ONLY	MAJOR/MINOR	DEGREE
KENTUCKY			
Western Kentucky University	X		
MICHIGAN			
Wayne State University	X		
MINNESOTA			
College of St. Teresa	X		
Gustavus Adolphus College	X		
Moorhead State College	X		
Saint Olaf College		X	
NEW MEXICO			
University of New Mexico	X		
NORTH DAKOTA			
Minot State College	X		
OHIO			
St. John College of Cleveland	X		
OKLAHOMA			
Northeastern State College		X	
Oral Roberts University	X		
OREGON			
Eastern Oregon College	X		
PENNSYLVANIA			
Duquesne University	X		
TENNESSEE			
Tennessee Wesleyan College	X		
TEXAS			
Texas A & I University	X		

INSTITUTION	COURSES ONLY	MAJOR/MINOR	DEGREE
UTAH			
University of Utah	X		
Weber State College	X		
VIRGINIA			
Radford College	X		
WASHINGTON			
Central Washington State College	X		
Everett Community College	X		
Western Washington State College	X		
WISCONSIN			
University of Wisconsin			
LaCrosse	X		
Stevens Point	X		

SOURCES: American Association of State Colleges and Universities files; National Association of State Universities and Land-Grant Colleges files; Directory of Ethnic Studies Programs, PMLA (Modern Language Association), September, 1971; "Directory of Multicultural Programs in Teacher Education" (American Association of Colleges for Teacher Education, September, 1971).

TEACHER TRAINING

Pending Research

TT-1 National Education Association, Research Division, Washington, D. C.

The 25th Annual Study of Public School Teacher Supply and Demand employed three questionnaires related to professional personnel in elementary and secondary schools: (1) College registrars were asked to furnish data about persons expected to complete preparation for teaching in 1972 and the number actually completing preparation in 1971. (2) (2) Placement officers were asked to supply information concerning the present occupations of members of the 1971 graduating class who are eligible for standard teaching certificates. (3) State departments of education were asked for information about the characteristics of new teachers employed by public schools. A preliminary report will be available fall, 1972, and a complete report will be published in early 1973.

TT-2 At Weber State College (Utah), the Institute of Ethnic Studies and the School of Education are cooperating with local urban school districts and the Intermountain Indian School to expand their teacher education program by creating new learning materials adapted to the problems of the culturally different and poor. These materials will follow the same general format as WILKITS (Weber Individualized Learning Kits) which received the 1971 top Distinguished Achievement Award for Excellence in Teacher Education from the American Association of Colleges for Teacher Education. With input from minority and culturally different individuals the programs include: establishing curricula guidelines for urban teacher education WILKITS; identifying and describing recruiting methods to attract minority members into teacher education; and identifying inter-departmental curricula which could be adapted to provide better training for students preparing for urban teaching.

Asian-American

TT-3 Jung, Raymond K. "The Chinese Language School in the U. S.," School and Society, C, 2342 (Summer, 1972), 309.

Minority groups in the United States have retained their ethnic identity by setting up their own educational institutions (e.g. Roman Catholic ethnic schools, Protestant parochial day schools, Greek, Russian, Chinese, Japanese, Yiddish and Hebrew language schools). Today, minority groups are demanding that the public schools recognize their culture and contributions. Thus, teachers of minority students need to acquire intercultural understanding.

Black

TT-4 "Black Studies in Schools," Education U. S. A. Special Report.

See B-8.

TT-5 "Black Studies," NEA Research Bulletin, XLVIII, 3 (October, 1970), 74.

Most of the country's elementary and secondary school teachers favor Black Studies in high school but few programs exist, according to a spring, 1970, NEA sample survey of teacher opinion.

Nine out of ten teachers responding agreed Black Studies should be included as a sepcial subject in high school curricula, but one-half favored its integration with other subjects while 3 in 10 wanted a separate, elective subject. Seven per cent thought it should be a separate subject required of all students. More elementary (91%) than secondary teachers (86%) believed the high schools should make special provision for this type program. More teachers in large and urban school systems believed that Black Studies should be a required subject, compared to teachers in smaller and rural school systems, respectively.

One fourth of the secondary teachers responding were in systems offering Black Studies programs. More teachers in large school systems, in the Northeast, and in urban communities reported programs. Fewer teachers in small systems, the Southeast and in rural communities reported them.

TT-6 Conyers, John, Jr. "In Defense of Black Studies," Congressional Record (October 23, 1969), pp. E8746-E8752.

Congressman Conyers had an article by James Allen Moss, "In Defense of Black Studies," inserted into the Record. The author argues that Black Studies should be separate from other university programs, open only to Black students, controlled by Blacks, and autonomous. He quotes several Blacks and whites who hold that Black Studies should be a part of the regular curriculum and challenges their positions. He then presents arguments for separate social and living facilities, as well as autonomous Black Studies. His reasoning includes attacks on white stereotyping of the ideal course and the ideal professor. He states: "The demand for a more equitable distribution of power within the Black and White communities in this country lies at the core of Black Studies programs regardless of the predominantly racial population of the University involved."

Notwithstanding the supposed shortages of Black faculty, he feels there is a "shameful underutilization" of Black faculty willing to transfer to prestigious white schools. Offering suggestions to help secure Black faculty, he recommends that white institutions: enter into joint appointments with Black scholars at Black universities; promote Black professors from the lower ranks; provide additional financial help to Black graduate students; and recruit more Black graduates from Negro schools to enlarge the pool of Black graduate students.

The author describes the Black Studies minor and major program at the State University of New York at Buffalo and the student demands and responses at Harvard University.

Moss' final statement is: "While Black students deserve much more than they are demanding, they cannot, nor should not be asked to settle for any less."

TT-7 Drake, St. Clair. "The Black University in the American Social Order," Daedalus (Summer, 1971), 833-897.

Higher education institutions have the responsibility for supplying the teachers, administrators, and consultants, who play the strategic role in influencing the shaping of new attitudes and behavior patterns in race relations.

The author discusses two ways in which predominantly Black institutions will play a crucial role in the process of developing white responses: (1) by participating in developing higher education models of unitary state systems which truly represent pluralistic values; (2) by providing learning experiences for Black students dealing not only with their identity problems but preparing them adequately for careers and opportunities to participate in a variety of interracial situations, using their choice as to the degree of interracial contact they will incorporate into their adult life-styles.

The major contribution of Black colleges to the emergence of a democratic pluralistic society is the transformation of the Black community from a disadvantaged, poverty-crippled segment of American society into a liberated ethnic group.

TT-8 Drimmer, Melvin. "Teaching Black History in America: What Are the Problems?" The Journal of Negro Education, XXXVIII, 4 (Fall, 1969).

"The real future of black history and studies, it seems to me, does not lie in spreading university trained talent around the country but in developing a dozen or more centers for the teaching and study of black history. . .There are two logical places for development of black studies. They are those schools which already have African Study Centers: UCLA, Wisconsin, Northwestern, etc. The other place is the black college."

TT-9 Dumas, Wayne, and Christopher Lucas. "Teaching About the Negro's Struggle for Social Equality in Integrated Classrooms," The Social Studies, LXI (January, 1970), 29-34.

The authors offer an organizational and content model for instruction in a unit on social equality and guidelines for special instructional techniques. A bibliography of resource materials for students and teachers is provided.

TT-10 Ferrante, Joan. The Negro American: A Reading List for Elementary Teachers (Glassboro, N. J.: Educational Improvement Center, 1968), ED 035 698.

The reading lists in this document are designed as guidelines for the elementary school librarian in selecting materials about Afro-Americans for students and teachers. The lists also provide background reading for inservice training programs and for elementary school teachers who are preparing a curriculum of integrated materials, using instructional materials about Black people, or teaching inter-group relations. (ERIC summary)

TT-11 Johnson, Harry Alleyn (ed. and comp.) Multimedia Materials for Afro-American Studies: A Curriculum Orientation and Annotated Bibliography of Resources.

See B-72.

TT-12 Katz, William Loren. "Black History in Secondary Schools," The Journal of Negro Education, XXXVIII (Fall, 1969), 430-434.

There has been little effort on the secondary school level to integrate the Black experience into the regular courses of study. Two methodological approaches with different emphases should be employed, stressing Black accomplishments and focusing on the subject of racism. The author recommends that Black History teachers should be trained by teachers colleges or state and local school systems.

TT-13 _____. Teachers' Guide to American Negro History, Second, Revised Edition (Chicago: Quadrangle Books, 1971).

Designed for use by secondary teachers, the Guide's purpose is to offer a framework for the integration of Negro history into existing American history courses. Materials are grouped into major units, to correspond with the teaching units of a typical American history course.

There is a bibliography for each unit, as well as a bibliography of "basic major works". Also included is a list of sources of inexpensive or free materials. Appendices are:

A. A Reading List of Books and Pamphlets on Race (Anthropological and Scientific Approach).
B. U. S. Libraries with Negro History Book Collections.
C. Museums of Negro History and Places of Interest; Negro Art and Music.

TT-14 McVeigh, Frank J. "What It Means to be Black," Social Education, XXXIV (December, 1970), 887-890.

The author suggests the use of statistics in secondary and college level social science courses to tell what it means to be Black in White America and to generate discussion about racism in all-white classes. Areas covered are: Chances for Survival; Maternal Death Rate; Health and Health Care; Occupational Distribution; Unemployment of Blacks; Lack of Education; and Family Income.

TT-15 Miller, Lamar P. "A Pedagogical Device for a Pluralistic Society," New York University Education Quarterly, II, 2 (Winter, 1971).

The author discusses the need for assuring: that Black history is included in all levels of education; that the approach is relevant, meaningful and educationally sound; and that the history be truthful. He identifies the theoretical and practical concerns in developing Black Studies programs; provides source suggestions for teachers; notes the lack of background information on the American Negro's African heritage; and describes the Berkeley (California) Unified School District program. "Most students, black and white, in college, secondary, or elementary schools will benefit from Black Studies."

TT-16 "Special Section: The Black Agenda for Higher Education," College Board Review, No. 71 (Spring, 1969), 6-20.

Four Black-activist educators discuss Black student concerns in higher education. Specific proposals include: the integration throughout the curriculum of a concern for Black people (Preston R. Wilcox); inter-institutional cooperation involving the sharing of teaching staffs and students (Edgar F. Beckham). Sidney F. Walton, Jr., suggests proposals for Black-directed change including:

a. Employing ethnic-minority persons for all job vacancies until staffs reflect percentage of minorities in general population.
b. Employing "community counselors".
c. Granting a credential major and minor in ethnic-minority studies where a credential is needed to teach.
d. Issuing credentials to persons possessing an associate of arts degree from an approved junior college program in Afro-American Studies or other Ethnic Minority Studies.
e. Recruiting minority teachers with A. A. degrees in Minority Studies to participate in a teach/study program to complete work for the A. B. degree.
f. Implementing a standard in the secondary schools for a shorter teaching day, to make possible meaningful in-service training.

TT-17 Trubowitz, Sidney. A Handbook for Teaching in the Ghetto School (Chicago: Quadrangle Books, published in cooperation with the Anti-Defamation League of B'nai B'rith, 1968).

TT-18 Walton, Sidney F. The Black Curriculum: Developing a Program in Afro-American Studies (Palo Alto, Cal.: Black Liberation Publishers, 1969).

This book provides detailed documentation of establishing the first Afro-American Studies program at a junior college--Merritt College, in Oakland, California. A bibliography of Afro-American materials in the Merritt College Library is included. The establishment of the National Association of Afro-American Educators is also discussed.

State of California Department of Education informal survey figures on minority group graduates in teacher education, 1966-67, are reproduced, with a comment that the number decreased sharply by 1968. Figures given are: 330 Spanish Speaking, elementary and secondary; 128 Black; 231 Chinese, Japanese, Korean; and 6 Indian.

TT-19 _____. Black Education: Teaching a Course in Contemporary Education of Afro-Americans (Palo Alto, Cal.: Black Liberation Publishers, 1969).

With the objective of providing "how to do it" pointers and methodology, topics covered include: preparing students for Black Studies:

analyzing and evaluating Black Studies programs; relevant content and activities for higher education; and student-directed classes.

TT-20 Zimmermann, Matilde J. Teacher's Guide for Afro-American History (Albany: New York State Department of Social Services, 1969), ED 040 908.

This manual is designed to help the non-specialist cope with the existing body of material on Afro-American studies and establish guidelines for evaluating new resources as they appear. No attempt is made to recommend teaching methods or activities, but the author urges supplementation of elementary and secondary social studies courses and materials, most of which overlook or distort the role of Blacks in American history. The first part of the manual, Survey of Afro-American History, is divided into 16 historical periods paralleling similar divisions in American history courses, e.g.: The African Past; Black Power During the Reconstruction Period; Depression and the New Deal; Black Nationalism. Each section surveys its period with an emphasis on Afro-Americans, and notes three to five related specialized works. The second part comprises a 40-page topical bibliography to aid teachers and librarians in adding to their Afro-American studies materials. It covers bibliographies, teacher guides, biographies, general histories, and documentary collections, African history and culture, contemporary issues, Black art, children's books, newspapers and periodicals, films and filmstrips, sound recordings, and organizations and publishers. (ERIC summary)

Chicano

TT-21 "Building on Backgrounds," Instructor, LXXXI, 5 (January, 1972).

The special social studies feature includes articles on Mexican Americans, Puerto Ricans, and Menominee Indians, with emphasis on attitudes toward school, and a bibliography of books about Mexican Americans and Puerto Ricans for elementary and secondary students.

TT-22 Carter, Thomas P. Preparing Teachers for Mexican American Children.

See C-30.

TT-23 Forbes, Jack D. Mexican-Americans: A Handbook for Educators (Berkeley: Far West Laboratory for Educational Research and Development, 1967), ED 013 164.

TT-24 Guerra, Manuel H. "Educating Chicano Children and Youths," Phi Delta KAPPAN, LIII, 5 (January, 1972), 313-314.

Chicano children should learn that their bilingual and bicultural traditions are advantages. Therefore, teachers must be cured of the "melting pot syndrome". The author recommends that courses in Ethnic Studies be mandatory instead of optional for every college student planning to teach. Institutions of higher education have been deficient in not preparing teachers, counselors and other educators properly for teaching the Chicano child.

TT-25 Hernandez, Luis F. A Forgotten American: A Resource Unit for Teachers on the Mexican-American (N. Y.: Anti-Defamation League of B'nai B'rith, 1969).

This teacher-training booklet includes chapters on Background of and Acculturation of the Mexican American; Conflict of Values; The Family; The Mexican American Student; Chicano Power; Suggestions to the Teacher; Recommended Readings; A Survey of Mexican History; A Chronological Outline of Mexican History; Bibliography of Mexican History and Culture; and Sources of Information.

TT-26 "An Interview with Thomas P. Carter," The National Elementary Principal, Special Issue on Education for the Spanish Speaking, L, 2 (November, 1970), 94-97.

Thomas P. Carter is the author of Mexican Americans in School: A History of Educational Neglect, on leave from his position as Professor of Education and Sociology, University of Texas at El Paso, and employed by the United States Civil Service Commission.

Comments relevant to Chicano Studies are:

Goals of Chicano Studies are to (1) provide Chicano and other students with a valid history of the Southwest; and (2) bring minority culture into the mainstream of educational curricula.

Ethnic Studies may be a way of bringing reality into the curricula if they can avoid the idealistic presentation usually found in courses in history and civics.

The quest for self-identity which is often part of contemporary Chicano Studies might better be part of co- or extra-curricular activities, such as T-group or sensitivity sessions.

TT-27 "An Interview with Julian Samora," The National Elementary Principal, Special Issue on Education for the Spanish Speaking, L, 2 (November, 1970), 98-101.

Julian Samora is Professor of Sociology, University of Notre Dame, and co-author of Mexican-Americans in the Southwest.

Comments relevant to Chicano Studies are:

There are about 70 Chicano Studies programs in the Southwest, plus a few in the Midwest and East. Although a legitimate academic field, programs established under pressure without administrative support have failed, while those with adequate help from the parent institution have succeeded.

Three major problems of Chicano Studies programs are lack of resources, qualified personnel, and materials.

With only 100 Mexican American Ph.D.s in the country, many of whom are in fields such as engineering, there are few qualified to administer or teach Chicano Studies. Chicanos with Masters' and Bachelors' degrees in a relevant field are also rare. The implicaton for Chicano Studies is that programs often take a long time to get underway, while staff with inadequate backgrounds feel their way around. Their problem is complicated by the lack of materials. For instance, in 1969-70, only 10 books on Mexican Americans were published.

TT-28 Karr, Ken, and Esther McGuire. Mexican Americans on the Move--Are Teacher Preparation Programs in Higher Education Ready? (1969), ED 031 348.

Failure of the educational system to provide for the Mexican American student can be seen by his dropout rate which is twice that of the national average and by his schooling ratio which is 8 years compared to 12 years for the average Anglo. In order to solve the problems of the low-income, bicultural, bilingual Mexican American student, higher education must prepare teachers who can cope with cultural, psychological, and linguistic conflicts. To be effective in solving these problems a teacher needs training: (1) to understand the dysfunctions between the values of the Mexican American culture and that of the Anglo; (2) in counseling the particular difficulties of this group; and (3) in linguistics and courses on how to teach English as a second language. (ERIC summary)

TT-29 Rodriguez, Louis P. "Preparing Teachers for the Spanish Speaking," The National Elementary Principal, Special Issue on Education for the Spanish Speaking, L, 2 (November, 1970), 50-52.

The author outlines the skills needed for effective teachers of the Spanish-speaking and notes that colleges and universities are doing nothing to prepare teachers with these skills. Local school districts have somewhat filled the gap through inservice training programs, but the responsibility lies with higher education, which "should accept this challenge with renewed endeavors." He suggests these guidelines for programs with the specific purpose of preparing teachers for barrio schools:

Indian

TT-30 American Indian Historical Society. Textbooks and the American Indian (San Francisco: Indian Historical Press, Inc., 1970).

The authors analyze nearly 150 elementary and secondary level textbooks on American History and Geography; State and Regional History; Government and Citizenship; American Indians; and World History and Geography. Also examined are 21 books classified as "readers" and "curriculum related miscellany".

A bibliography is included for use by "the teacher, the interested scholar, the upper grade student, or the individual, as preparation for the development of an understanding of the American Indian in the culture and history of this nation." Headings are: Basic Sources; General and Current; Regional, Tribal; Arts and Literature; and Bibliographies.

Of special interest is the section, "A Commentary on Curriculum," which contains material regarding Indian Studies programs in higher education. The authors estimate there are (in 1970) 70 such programs, usually a part of an Ethnic Studies department. These programs offer from four to six courses in anthropology, history, current affairs, and arts, as well as related areas.

The authors' criticism of the programs is that they give no consideration to scholastic and academic goals. "No comprehensive survey has been made as to the areas in which graduates of ethnic studies schools will be able to make a place for themselves in the everyday, mundane world of business or the professions." Since there are not enough instructors to fill the posts "required by so many rapidly growing new departments", some Ethnic Studies graduates may be channeled into teaching. However, there will not be more than 500 such openings in the foreseeable future.

TT-31 "Building on Backgrounds," Instructor.

See TT-21.

TT-32 California Indian Education: Report of the First All-Indian Statewide Conference on California Indian Education.

See I-11.

TT-33 California Indian Education: Report of the Third All-Indian Statewide Conference on California Indian Education.

See I-12.

TT-34 Harkins, Arthur M., and others. 1970 Annual Report of the Training Center for Community Programs, University of Minnesota.

See I-18.

a. Careful screening of the prospective teachers' personal qualities, "including attitudes and prejudices".
b. A program including (1) the regular liberal arts program; (2) courses in Mexican history and culture, the Spanish language, curriculum development for bilingual students, guidance and counseling, making proper use of parent aides from the community, school-community relations, and the use of new materials and equipment;
c. Program administration by professional with direct experience in educating the Spanish-speaking.
d. Appointment of trainees as assistant teachers, working half-days for two semesters, with concurrent enrollment in a curriculum or methods course.

The author emphasizes that such programs, as well as inservice training,should include administrative and supportive personnel of school systems, as well as teachers.

TT-35 Kaltsounis, Theodore. "The Need to Indianize Indian Schools," Phi Delta KAPPAN, LIII, 5 (January, 1972), 291-293.

The author states the best way to begin to Indianize the schools is to fill them with Indian teachers, then place Indian administrators in charge. Special teacher education institutions should be set up for Indians. Several suggestions are offered on methods to train more Indian teachers.

TT-36 "The NEA Resolution on American Indian Education," Science and Children, IX, 6 (March, 1972), 20.

The NEA Resolution, passed in 1971, directs, among other recommendations, programs which provide for:

a. Ethnic Studies in colleges of teacher education.
b. Inservice education dealing with cultural pluralism and the teaching of American Indian heritage and culture.
c. Promotion of teaching as a career among Indian youth.
d. Higher education opportunities for all Indian students.

TT-37 OIO Indian Youth Council Manual 1972.

See I-23.

TT-38 Slager, William R., and Betty M. Madsen (eds.) English for American Indians.

See I-28.

Puerto Rican

TT-39 "Building on Backgrounds," Instructor.

See TT-21.

TT-40 Cordasco, Francesco, and Eugene Bucchioni. "An Institute for Preparing Teachers of Puerto Rican Students," School and Society, C, 2342 (Summer, 1972), 308.

To remedy the lack of specially trained teachers prepared to work specifically with Puerto Rican students, the authors propose a Staff Development Institute for Elementary and Secondary School Teachers of Puerto Rican Children.

TT-41 Rodriguez, Louis P. "Preparing Teachers for the Spanish Speaking".

See TT-29.

White

Jewish

TT-42 Commission on Jewish Studies in Public Schools. Kit of Teacher Materials (New York: American Association for Jewish Education).

The kit contains a variety of materials designed for use by teachers at the elementary and secondary levels, or in teacher training courses. Materials are:

a. "Report of Subcommittee on Curriculum" (November 1, 1971).
b. "Demand for Jewish Studies Gains" (December 8, 1971).
c. "Preliminary Progress Report," Commission on Jewish Studies (April 27, 1972).
d. "Guidelines from the Commission on Teaching About Israel in America" (Spring, 1969; Spring, 1970; and Fall, 1971).
e. "Selected Reference Works in Jewish Studies" (May 20, 1971).
f. "Purposes and Objectives," Commission on Jewish Studies, Division of Elementary and Secondary Schooling (June 1, 1971).
g. "Films and Filmstrips of Jewish Interest" (May 13, 1971).
h. "Lesson Plans on Soviet Jewry" (March 5, 1972).

TT-43 Image of the Jews: Teachers' Guide to Jews and Their Religion (New York: Anti-Defamation League of B'nai B'rith, 1970).

Section I of this publication presents articles by six authors on various aspects of Judaism. Section II, A Teachers' Guide, by Ruth Seldin, contains chapters on The American Jew; What Jews Believe; Jewish Worship; The Jewish Year; and The Life of the Jew. Each chapter includes aims and objectives, overview, suggested classroom activities and Discussion Topics and Bibliography (keyed to level of reader, student, or teacher). General Reference Works and Additional Resources, including filmstrips, films and recordings are given, as well as a list of National Jewish organizations.

TT-44 Report of Subcommittee on Curriculum, Commission on Jewish Ethnic Studies in Public Schools (New York: American Association for Jewish Education, November 1, 1971).

This report gives specific recommendations for long- and short-range curriculum programs for elementary and secondary schools.

TT-45 "American Majorities and Minorities".

See M-8.

Multi-Ethnic

TT-46 Baty, Roger M. Education for Cultural Awareness Bulletin, Series in School Desegregation (Riverside: University of California, Western Regional School Desegregation Projects, June, 1971), ED 056 153.

A new multi-ethnic, pluralistic acculturation model must replace the "melting pot" model as more relevant for the seventies. A design is presented for teacher training, based on action research, which includes home visits by teachers to minority students. Curriculum and school should recognize culture of a child from minority background and be influenced by it. (ERIC summary)

TT-47 "Criteria for Teaching Materials in Reading and Literature" (Urbana, Ill.: National Council of Teachers of English, Task Force on Racism and Bias in the Teaching of English, November, 1970).

This statement proclaims the need and provides guidelines for the preparation, publication, adoption and use of ethnic materials in elementary, secondary and higher education. Including material on racial and ethnic diversity in reading and literature is the "obligation and responsibility of teachers, curriculum planners, textbook selection committees, local and state education authorities, designers of learning systems and publishers."

TT-48 Curriculum Guide: The Study of Minorities, Title III Minorities Workshop (Rochester, Minn.: Rochester Public Schools, 1969).

This book provides "mini-units" dealing with minorities, which can be added easily to existing curricular materials at all levels. It includes listings of primary sources, suggested reading for teachers, bibliographies, outlines, worksheets, as well as extensive substantive information in history.

TT-49 Dunfee, Maxine. Ethnic Modification of the Curriculum, Report of a Conference on Ethnic Modification of the Curriculum, St. Louis, Missouri, November 20-22, 1969 (Washington, D. C.: Association for Supervision and Curriculum Development, National Education Association, 1970).

Conference participants included ASCD, Afro-American, Spanish American, Indian, and regional representatives, as well as generalists with special interest in ethnic groups. Emphasis was on elementary and secondary education, with higher education confined to teacher training.

Participants agreed curriculum must be modified both to improve it for minority group members, and to include material about ethnic groups. The latter modification might be best directed to students who are not members of an ethnic group.

New ethnic programs in elementary and secondary schools will require a new curriculum for prospective teachers, as well as inservice retraining. One local school district in Englewood, New Jersey, went even further, retraining its entire staff--custodians, secretaries, teachers, administrators, and guidance counselors.

ASCD's proposed future role in teacher education for Ethnic Studies is twofold:

a. Devising new models for teacher education, in cooperation with colleges; making teacher education institutions and faculty aware of the need and sources of assistance.
b. Encouraging "cooperation between colleges and public schools in the education or reeducation of teachers."

TT-50 Gast, David K. "The Dawning of the Age of Aquarias for Multi-Ethnic Children's Literature," Elementary English, XLVII (May, 1970), 661-665.

The author studied teaching materials and children's literature with the hope of bringing about a culturally fair portrayal of minority Americans. He makes observations and provides some warnings about present and future approaches to the treatment of minorities in literature.

TT-51 Grambs, Jean Dresden. Intergroup Education: Methods and Materials (Englewood Cliffs, N. J.: Prentice-Hall, Inc., sponsored by the Anti-Defamation League of B'nai B'rith, 1968).

The source material in this teachers' guide results from teacher institutes, workshops, college and public school classes, teacher evaluations, and other published material. The extensive bibliography, with suggestions for proper use, is arranged by subject and includes listings on ethnic background, prejudice, Negro history, poverty, language and culturally different students, city and state guides and reports, role-playing, resources for elementary and secondary schools, textbooks studies, films, recordings, other bibliographies, journals, and organizations.

TT-52 "Guidelines for Textbook Selection: The Treatment of Minorities". (Harrisburg, Pa.: Department of Public Instruction, 1969).

TT-53 Hadfield, Donald L. Ethnic or Cultural Differences: A Suggested Approach to In-Service Training for Classroom Teachers (St. Paul: Minnesota State Department of Education, Equal Educational Opportunities Section, 1971), ED 058 175.

This model inservice program is designed for classroom teachers who wish to broaden their knowledge about children from ethnic and minority groups. The plan requires approximately 14 hours of participation: a 1 or 2 hour planning session; an intensive training session for group leaders, recorders, etc; and four 3 hour meetings, preferably one each week for four consecutive weeks. The packet consists of nine parts: (1) objectives and concepts; (2) suggestions for general planning with teachers; (3) suggestions for training group leaders and recorders; (4) session 1--intra-personal understanding and inter-personal relations; (5) session 2--the dynamics of cultural systems; (6) session 3--Do differences really exist? (7) session 4--"Black Culture" or "Indians in Minnesota"; (8) session 5--participant panel; and (9) evaluation forms. There is also a 72-item bibliography, a list of Indian organizations and services, a list of audiovisual resources, and a list of distributors of recommended films. (ERIC summary)

TT-54 "The Imperatives of Ethnic Education," Phi Delta KAPPAN, LIII, 5 (January, 1972).

Emphasized throughout this special issue, by various authors, summarized separately, is the need for teacher education in Ethnic Studies.

TT-55 James, Richard L. (comp.) Directory of Multicultural Programs in Teacher Education (Washington, D. C.: American Association of Colleges for Teacher Education, and ERIC Clearinghouse on Teacher Education, September, 1971), ED 055 964.

This publication provides the only known Multicultural Program Inventory, based on a survey of 300 institutions, as of July, 1971. It was undertaken as a necessary first step in formulating plans for future activity, to fulfill AACTE's continuing commitment to the concept of cultural pluralism.

The Directory, arranged alphabetically by state and institutions within states, describes and lists 238 multicultural teacher education programs. Entries include, as appropriate, references to special ethnic programs, workshops, conferences, Upward Bound programs, Career Opportunities programs, Teacher Corps and TTT programs, community service centers, preservice and inservice, graduate and retraining teacher education programs, bilingual efforts, para-professional training, desegregation programs, exchange programs, New Careers, Head Start and Early Education programs, Adult Education and urban intern programs. Each listing provides the name of a contact for further information. The publication is not comprehensive in that a survey of all institutions was not undertaken. No evaluation of the quality of the programs is given.

TT-56 Kane, Michael B. Minorities in Books. A Study of Their Treatment in Social Studies Texts.

See M-27.

TT-57 Laubenfels, Jean (comp.) Association Referral Information Service (ARIS) Annotated Bibliography Ethnic Studies (Columbus, Ohio: Ohio Education Association, undated, estimated 1971 or 1972).

This extensive annotated bibliography reviews recent publications, including journal articles which cover a broad spectrum of ethnic groups, including: Blacks, Chicanos, Indians, Puerto Ricans, Asians, Orientals, Spanish-Speaking, and Jews, with entries concerning articles on teacher training and multi-ethnic subjects.

TT-58 National Education Association, Program to abolish racist textbooks.

See M-29.

TT-59 Noar, Gertrude. Sensitizing Teachers to Ethnic Groups (Boston: Allyn and Bacon, Inc., for the Anti-Defamation League of B'nai B'rith, undated, estimated 1971).

This booklet seeks to provide guidance to teachers with separate sections answering the questions: What do teachers need to know about Blacks; American Indians; Spanish-Speaking; Disadvantaged; Asian-American; and Jewish children? Brief historical and narrative information is provided about each group.

TT-60 Oosterman, Gordon. Minority Groups in Anglo-America: An Introduction and Bibliography of Selected Materials (Grand Rapids, Mich.: National Union of Christian Schools, 1970), ED 048 066.

As a result of a resolution of the Association of Christian School Administrators, this paper was produced on minorities in the United States and Canada. The groups considered here are not only the racial groups, but the various religious sects in both countries. Major emphasis, in terms of numbers of resources discussed or listed, is on the Negroes, North American Indians, and Spanish Americans. Other groups include the Orientals, Jews, and the Amish. The first section deals with the rationale for including teaching about minorities in the social studies programs of schools. A second section covers materials for teacher use. A final section gives a list of organizations which are specifically concerned with minorities. (ERIC summary)

TT-61 Racial Ethnic action Project (REAP), BOCES-Freeport Public Schools, ESEA Title III Program, Freeport Public Schools, New York.

REAP is a Federally funded project in the Freeport-Nassau area, involving both school and community, designed to develop multi-ethnic concepts and curriculum materials for grades five through ten. In addition, it gathers research and information about all racial groups, develops curriculum resource material and library facilities, and designs follow-up evaluations on the effectiveness of the materials. In its teacher training program, a credit course instructs teachers in the use of REAP materials. Ethnic groups included in REAP materials are Afro-American, Chinese, Greek, Hispanic, Indian, Irish, Italian, Japanese, Jewish, and Polish. REAP also publishes a Bulletin, with each issue devoted to a single topic. These are not necessarily limited to elementary and secondary education.

TT-62 Santiago, Diane, and James Turner (comp.) Ethnic Studies, Teachers' Guide (Honolulu: Office of Library Services/TAC, for the Office of Instructional Services, Department of Education, 1971).

This model curriculum guide is presented in three units: Immigration, Minority Groups and Hawaii: A Case Study. The material includes topics such as how America has dealt with specific ethnic groups; concepts of cultural pluralism, melting pot and amalgamation. Students are asked to propose solutions to America's racial and ethnic dilemma.

This comprehensive manual guides the teacher/learner in the curriculum and presents generalizations, bibliography, lessons and instructional materials, Included are concepts, objectives, and suggested teaching strategies. A diagnostic skills test helps identify the level of Directed Study best for each student.

TT-63 Scholastic Teacher, Junior/Senior High Teacher's Edition, Supplement on Ethnic Studies (April, 1972).

Articles and authors are: "Ethnic Studies: Out of the Melting Pot," by Frances Castan; "Ethnic Studies in Action"; "The Berkeley Experiments," by Jim Wood; "Singing America's Ethnic History," by Lee Kochenderfer.

The material presented is chiefly description of Ethnic Studies programs in junior and senior high schools across the United States.

Of particular interest to teachers of Ethnic Studies are: "Resources for Ethnic Studies," a review by experts of new multimedia materials about ethnic groups, with grade level, from 8 through college, indicated; and "Classroom Cinema: Minorities in the Movies," by Richard Maynard, which categorizes films available to schools as either stereotypes or exceptions.

TT-64 Teacher Preparation in the History, Culture, and Current Problems of Ethnic Minorities, A Report to the California State Legislature on Implementation of Education Code, Article 2.7, Section 13250. (Sacramento: State Department of Education, Bureau of Intergroup Relations, January, 1972).

State guidelines require that inservice education activities, both certified and paraprofessional, include subject matter dealing with intergroup and intercultural understanding.

California Department of Education will gather information by questionnaire to community colleges, state colleges and various campuses of the University of California to obtain up-to-date lists and details of courses relating to the history, culture, and current problems of racial and ethnic minority groups, and questionnaires to the school districts affected by Article 2.7, to obtain details of inservice programs recently conducted, or planned, related to these topics.

A chart indicates school districts with schools reporting 25 per cent or more minority enrollment for use in teacher preparation.

TT-65 Teaching Black: An Evaluation of Methods and Resources (Stanford: Stanford University, Multi-Ethnic Education Resources Center (MEER), African and Afro-American Studies Program, undated).

This publication provides teachers with multi-ethnic curriculum packages for grades K-12, intended for use as a guide for incorporating the Black experience into curricula. The forty recommended packages are available on microfiche. The book also includes: a historical overview of the Black experience; evaluations of Black Studies teaching materials; an extensive annotated bibliography of recommended supplementary resources; and a list of Black bookstores and publishing houses.

MINORITY ENROLLMENT

E-1 The American Freshman: National Norms for Fall 1971, VI, 6 (Washington, D. C.: American Council on Education, Office of Research, 1971).

The most recent report presents national normative data on characteristics of students entering colleges as first-time freshmen during the early part of the 1971-72 academic year. It is the sixth in a series of annual reports (previously called National Norms for Entering Freshmen) initiated in 1966 as part of the Cooperative Institutional Research Program (CIRP). Blacks constituted 6.3 per cent of total enrollment in all institutions in fall, 1971. However, Blacks constituted over ten per cent of total enrollment in public and in private non-sectarian four-year colleges. They constituted the smallest percentage (2.3) in private two-year colleges.

In an effort to determine trends in minority enrollment, National Norms for Entering Freshmen for prior years (fall, 1968, 1969, and 1970) were reviewed. The following chart cites the weighted national norms for all freshmen, "all institutions", by racial background, as shown in the annual A.C.E. publications.

Racial Background	Percentage of Students All Institutions--Fall			
	1968	1969	1970*	1971
White/Caucasian	87.3	90.9	88.6	91.4
Black/Negro/Afro-American	5.8	6.0	9.1	6.3
American Indian	0.7	0.3	0.2	0.9
Oriental	1.1	1.7	0.9	0.5
Mexican American/Chicano				1.1
Puerto Rican-American				0.2
Other	5.1	1.1	1.1	1.2

*The 1970 figures are being recomputed by A.C.E.

These figures seem to indicate that the proportion of minority students enrolled, compared to total enrollment has declined, particularly for Blacks, comparing 1971 to 1970. This occurs notwithstanding an increase in absolute numbers of minority students enrolled. Put differently, increases in white enrollment have outstripped increases in minority enrollment.

The A.C.E reports also indicate percentages of minority students by type of institution: private and public two-year colleges; technical, public, private non-sectarian, Protestant and Catholic four-year collges; and private and public universities. There are wide differences in minority enrollment among the different segments of higher education.

E-2 Aptheker, Herbert. "Black Studies and U. S. History," Journal of Negro History, January, 1972.

"In the 1920's it was possible for the late Dr. DuBois to list in a single issue of THE CRISIS by name and school every Afro-American college student who had earned a graduate degree in a given year in the United States. In the 1940's it was still possible for a book to be published with the title NEGRO HOLDERS OF THE PH.D. which listed all such, and included brief biographical sketches and some idea of the content of their dissertations. Today such an undertaking would require a volume the size of a large city telephone directory. By the time the 1970's are over, such an effort will require a set rivaling in size the BRITTANICA."

E-3 Bryant, James W. A Survey of Black American Doctorates (N. Y.: The Ford Foundation, Special Projects in Education, February, 1970).

Gathered from several sources and cross-checked, the data collected in June, 1969, indicates less than one per cent of America's Ph.D.'s are held by Blacks. This confirms another study, conducted by the Ford Foundation on Ph.D. degrees awarded to Blacks from 1964 to 1968.

In addition, it takes a Black longer to obtain his Ph.D. than his white counterpart (13 compared to 7.5 years median). Black Ph.D.'s are earned primarily (54.9% of the time) in education and the social sciences, with most (85.4%) Black degree-holders being employed in higher education.

While the survey indicates there will be no big increase in Black Ph.D.'s in the near future, the demand for Black Ph.D.'s is increasing sharply. Programs to encourage and aid Black doctoral students have been established by the Danforth and Ford foundations. Ford has also sponsored advanced-study programs for present faculty of predominantly Black colleges.

Ford projects a 20% rise by 1973 in the number of Ph.D.'s awarded to Blacks, but notes that even then Blacks will constitute less than 2% of all American Ph.D.'s. Underrepresentation is attributed to economic deprivation (funds available, pressure to hold jobs, and high cost of doctoral study); inadequate academic preparation; and vestiges of discrimination. The report states: "Despite sharply increasing enrollment of Negroes in undergraduate programs--an estimated 85 per cent in the last five years. . . .enrollment is now estimated to be 6.2 per cent of the total--a comparable increase is not expected in the near future in the doctoral ranks."

E-4 Bureau of the Census, United States Department of Commerce. "Characteristics of American Youth: 1970," Current Population Reports, Special Studies, Series P-23, No. 34 (Washington, D. C.: United States Government Printing Office, February 1, 1971).

School enrollment figures show that as of October, 1969, 7% of the students enrolled in college were Black. The report states that the number of Blacks enrolled in college increased by 110% between 1968 and 1969.

E-5 _____. "School Enrollment: October 1970," Current Population Reports, Series P-20, No. 222 (Washington, D. C.: United States Government Printing Office, 1971).

This survey indicates minorities made substantial headway on the educational ladder in the 1960's but still ended the decade many rungs below whites. Specifically, in the survey group studied:

a. Black enrollment in colleges more than doubled from 1964 to 1969, increasing from 234,000 to 492,000 or 110 per cent.
b. Analysts estimated Blacks as accounting for 13 per cent of the college-age group but only 6.6 per cent of college enrollment.
c. Ten per cent of Blacks and other minorities completed college, compared to 17.3 per cent of whites.
d. The per cent of Blacks completing high school rose from 38.6 per cent in 1960 to 58.4 per cent in 1970 compared to an increase for whites from 63.7 per cent to 77.8 per cent. This rise in minority group completion of high school was higher and faster during this decade than in any preceding decade.

E-6 _____. "School Enrollment in the United States: 1971 (Advance Data, October 1971 Survey)," Current Population Reports, Series P-20, No. 234 (Washington, D. C.: United States Government Printing Office, March, 1972).

As of October, 1971, 8.4% of the students enrolled in college were Black. Part time, working, and full time students at two- and four-year institutions were included. October enrollment figures are usually lower than figures supplied for the school year which provide a cumulative count of students who enter at different times.

The report cautions that these figures may differ from other school enrollment figures based on reports from higher education institutions since this sample data was collected by household interview.

E-7 Cass, James. "Can the University Survive the Black Challenge?" Saturday Review, June 21, 1969.

A chart of Black Freshmen Accepted and Enrolled by Ivy League and Seven Sisters colleges, contrasts school years starting in fall, 1969 and fall, 1968. Double the number of Blacks (1,660) were accepted in 1969, compared to 808 in 1968. Double the number (945) enrolled in 1969, as compared to 455 in 1968. In both years, about 56 per cent of Blacks who were accepted actually enrolled.

E-8 The Chronicle of Higher Education, V, 25 (March 29, 1971).

Negro and other minority enrollments at 2,350 colleges are given. Figures show the ethnic composition of full time undergraduate enrollments for fall, 1970, compiled from reports submitted to the Office for Civil Rights of the United States Department of Health, Education, and Welfare. A chart also shows two-year change in Negro enrollment in 100 institutions.

The survey, compared to another Federal survey for 1968, indicates that percentages of Black undergraduates at a number of major institutions doubled in 1970. However, the proportion of Black students at senior colleges and universities doe not reflect the proportion of Blacks in the total population.

E-9 "Colleges and Universities with Indian Enrollment".

See I-13.

E-10 Crossland, Fred E. "Graduate Education and Black Americans" (N. Y.: Ford Foundation, 1968), ED 032 840.

This brief summarizes the data obtained during a survey of 105 predominantly white U. S. graduate schools of arts and sciences concerning Black enrollments and Ph.D.'s recently awarded to Negroes. The survey was conducted during the summer of 1968. Seven statistical tables summarize the responses of 64 of the institutions on enrollments, 63 of which were also able to provide data on recent Ph.D. recipients. These schools represent one-third of the leading U. S. doctoral degree-granting institutions--public and private, large and small, urban and rural, pretigious and relatively unknown--that are located in all sections of the U. S. The purpose of the brief is to reveal the degree to which U. S. universities have been unresponsive to the needs of their minority-group constituents. The scope of this problem is summarized by three observations that evolved from the survey. These observations are supported with figures and conclusive statements: (1) the proportion of the total U. S. population that is Black is 11.5%; (2) the proportion of Black students in the total enrollment of U. S. graduate schools of arts and sciences is 1.72%; and (3) the proportion of all Ph.D.'s awarded between 1964 and 1968 that went to Black U. S. citizens is 0.78%. (ERIC summary)

E-11 _____. Minority Access to Colleges, A Ford Foundation Report (N. Y.: Schocken Books, 1971).

This book indicates the number of Black and other minority students currently enrolled in higher education and focuses on the role of traditionally Black institutions in increasing minority access to and successful participation in the college experience. The following chart, taken from the book, indicates the underrepresentation of minorities in higher education:

Group	Approximate 1970 Population		1970 Estimated Enrollment in Higher Education	
Black Americans	23,550,000	11.5%	470,000	5.8%
Mexican Americans	5,000,000	2.4	50,000	0.6
Puerto Ricans	1,500,000	0.7	20,000	0.3
American Indians	700,000	0.4	4,000	0.1
Sub-Total	30,750,000	15.0	544,000	6.8
All others	174,250,000	85.0	7,506,000	93.2
Total	205,000,000	100.0%	8,050,000	100.0%

The conclusions state: "Black enrollment probably will not reach, by 1980, the point at which the ratio of black students to total enrollment equals the ratio of all blacks to the total population. Other minorities will be even more poorly represented. . . .There will be increased militancy displayed by, and more attention paid to, the smaller minorities--Mexican-Americans, Puerto Ricans, and American Indians. Almost all the problems encountered by higher education in dealing with Black Americans will be more acute when colleges try to improve their services for the other underrepresented minorities." Lower-middle-class whites thus far have been surprisingly quiet while militant racial and ethnic minorities have been making substantial gains. This probably will change, and poor whites may be expected to flex their muscles. A major question is whether relatively new ECONOMIC class ties will prove to be stronger than long-standing RACIAL CASTE divisions. If competition between poor whites and the racial minorities for employment and status intensifies during the 1970's, the education and civil rights gains of the 1960's may be placed in jeopardy.

The book reports the initiation of "open admissions" in 1970 at the multi-campus City University of New York (CUNY) had a significant impact on Puerto Rican enrollment. In 1962, only two per cent of CUNY freshmen were Black or Puerto Rican; in 1970; the figure was about 33%--out of more tnan 35,000 freshmen. CUNY's total 1970 enrollment of about 195,000 may include two-thirds to three-quarters of the estimated total national enrollment of 20,000 Puerto Ricans.

E-12 Egerton, John. "Black Enrollment Now 6.5 Per Cent," The Race Relations Reporter, II, 14 (August 2, 1971).

This article discusses the Office for Civil Rights, United States Office of Education, fall, 1970, enrollment survey. It states there has been a steady numerical increase in Black enrollment in higher education over the past five or six years, but the percentage increase has been slight, because white enrollment has also been rising rapidly. A chart also lists Black, other minority, and white students enrolled by state.

E-13 Federal Interagency Committee on Education. "Institutions Enrolling a High Percentage of Spanish-Surnamed American Students" (October, 1971), Xerox.

From data from the Office for Civil Rights, United States Office of Education, fall, 1970, survey, a tabulation lists numbers and percentages of Spanish-surnamed students in 21 colleges in Arizona, California, Colorado, New Mexico, and Texas. In addition, 25 colleges with high Indian enrollment are listed and nine institutions believed to have high Indian enrollment.

E-14 Ford Foundation Letter, III, 4 (June 1, 1972).

"Too few minority-group scholars hold the doctorate. Exact numbers are difficult to obtain, but recent surveys indicate that American graduate and professional school enrollments include about 4 per cent Blacks, 1 per cent Mexican-Americans and Puerto Ricans, and .6 per cent American Indians. Yet these three groups together comprise more than 15 per cent of the total U. S. population."

E-15 "Freshman Class Vacancies in Fall 1971 and Recent Trends in Enrollments of Minority Freshmen," report of Higher Education Panel Survey #3 (Washington, D. C.: American Council on Education, undated, estimated 1972), Mimeo.

This survey was conducted by the American Council on Education under grant from the National Science Foundation, the National Institutes of Health, and the U. S. Office of Education. The Higher Education Panel consists of two equivalent random samples of institutions totaling 520 two-year colleges, four-year colleges and universities, both private and public. This survey data is based on 409 representative institutions.

The table, "Estimated Population Changes in Minority Freshman Enrollments, 1970-71," indicates results.

	Percentages of Total Freshmen			
Type of Institution	Black		Other* Minorities	
	1970**	1971	1970**	1971
Public Universities	4.4	5.2	3.0	3.2
Private Universities	7.3	7.4	2.7	3.0
Public four-year Colleges	11.3	13.1	2.8	3.1
Private four-year Colleges	8.5	9.5	1.9	2.0
Public two-year Colleges	11.3	8.9	7.7	6.3
Private two-year Colleges	5.0	5.6	2.2	3.0
All public Institutions	9.7	9.1	5.1	4.8
All private Institutions	7.8	8.5	2.1	2.3
Total	9.2	9.0	4.4	4.2

*Other minorities includes Orientals, American Indians, and Spanish-speaking.
**A.C.E. is recomputing the 1970 figures.

A.C.E. concludes: "Although the absolute number of black and other minority freshmen grew between 1970 and 1971, the proportions of blacks and other minorities among all first-time freshmen declined slightly during the same interval. This proportionate decline was accounted for entirely by the public two-year colleges. All other types of institutions showed increases in the proportions of both black and other minority freshmen." In other analysis, the report states: "The pattern of black enrollments at various types of institutions is worth noting. . . .Although public institutions enrolled somewhat higher proportions of black freshmen than did private institutions, the proportion entering public universities was lower (5.2 per cent) than at any of the three groups of private institutions. The black enrollments for the private two-year and four-year colleges are, of course, increased disproportionately by the inclusion of black colleges in the figures. When the black institutions are excluded, the black enrollments in the public universities (5.2 per cent) are somewhat higher than those in the private two-year and four-year colleges (3.6 per cent and 4.4 per cent, respectively). . .However, black enrollments in private universities (6.6 per cent) and in public two-year and four-year colleges (8.6 per cent and 6.8 per cent, respectively) are still higher than those in public universities and when predominantly black institutions are excluded from the figures."

In comparing black enrollments in predominatly black and in predominantly white institutions, the survey says: "Of the estimated 148,000 blacks among Freshmen entering college in 1971, fewer than one in three enrolled at a predominantly black institution, even though enrollments in black institutions appeared to be increasing at least as fast as enrollments in other types of institutions." In explanation, "some formerly white institutions have recently become predominantly black. . . .and some new institutions--particularly those in urban areas--enrolled a majority of black students, even though they have not yet been officially identified as "predominantly black" by the U. S. Office of Education."

E-16 Harvey, James. "Minorities and Advanced Degrees," Research Currents Washington, D. C.: ERIC Clearinghouse on Higher Education, The George Washington University, June 1, 1972).

Examining literature dealing with efforts to increase numbers of minority students enrolling in post-baccalaureate medical, legal, and graduate programs, the paper identifies the following critical needs:

a. To increase the availability of special grant programs to minority students, particularly in legal education.
b. To improve educational opportunities to minorities at all educational levels.
c. To improve, particularly, the teaching and facilities available to minority students to enable them to compete equally with nonminority students.

The following chart is presented, showing the status of minority enrollment:

Minorities in Postbaccalaureate Training

	Amer. Indian		Black		Oriental		Span-Surn		Total Minority		White-Anglo		Total	
	#	%	#	%	#	%	#	%	#	%	#	%	#	%
Total Grad. & prof. stds.	1,608	0 3	22,302	4.1	9,662	1.8	6,297	1.2	39,869	7.3	503,281	92.7	543,150	100.0
Non-undergr. med. stdts.	47	0.1	1,845	4.2	789	1.8	363	0.8	3,044	6.9	40,914	93.1	43,958	100.0
Non-undergr. dental stdts.	.21	0.1	597	3.6	296	1.8	127	0.8	1,041	6.2	15,696	93.8	16,737	100.0
Non-undergr. law stdts.	193	0.3	2,552	3.9	317	0.5	702	1.1	3,764	5.8	61,107	94.2	64,871	100.0

A comprehensive bibliography is included, as well as references to statistics from other researchers.

E-17 Higher Education and National Affairs, XIX, 40 (Washington, D. C.: American Council on Education, November 13, 1970), 7.

The Office for Advancement of Public Negro Colleges (National Association of State Universities and Land-Grant Colleges) reported a total 1970 enrollment of 103,825 at the 33 public senior traditionally Black institution members. This was a 9.08 per cent increase over their combined enrollment in 1969. It was also reported that there were 8,000 white students at 25 responding institutions, and that they constituted 11.28 per cent of the total enrollment at those 25 colleges.

E-18 "Minority Enrollments Average Ten Per Cent at State Universities," FYI. . .for your information (Washington, D. C.: National Association of State Universities and Land-Grant Colleges, Office of Research and Information, Circular Number 167, August 19, 1971).

Members of minority groups account for almost ten per cent of total undergraduate enrollment at state universities and land-grant colleges, according to a survey of 103 major public universities. In addition, data from 96 universities with graduate schools revealed minorities accounted for 7.4 per cent of total graduate enrollment. Black students accounted for the greatest portion of the minority enrollment. A chart indicates minority enrollment in undergraduate and graduate institutions by ethnic group (Indian, Black, Oriental, Spanish-surnamed and other).

Steady progress in enrollment of Black undergraduates was cited, with Black enrollment at the graduate level lagging behind undergraduate enrollment.

E-19 National Concilio for Chicano Studies.

See C-7.

E-20 Newman, Frank. Report on Higher Education (Washington, D. C.: United States Department of Health, Education, and Welfare; United States Government Printing Office, 1971).

Minority enrollment is discussed in a chapter, "The Unfinished Experiment in Minority Education". The report notes that the absolute increase in enrollment of Blacks between 1964 and 1969 was considerable, but, compared to total enrollment growth, it appears less substantial. It cites Bureau of the Census Current Population surveys which show a gradual rise in Black enrollment as a percentage of total enrollment, as follows:

Year	Blacks as a percentage of total enrollment
1964	5.0
1965	4.8
1966	4.7
1967	5.8
1968	6.4
1969	6.6

"Whereas black students constitute 12 per cent of college-age population, they still constitute only 6.6 per cent of college students. Whereas black student enrollment rose by about 250,000 in the past five years, non-black student enrollment rose by 2,500,000; that is, blacks accounted for only nine per cent of the enrollment growth."

Footnotes discuss various studies and articles on minority enrollment by different government agencies and organizations, and cite the difficulty in interpreting and comparing these data.

An extensive bibliography lists sources for minority enrollment information.

E-21 New Students and New Places: Policies for the Future Growth and Development of American Higher Education, The Carnegie Commission on Higher Education (New Jersey: McGraw-Hill Book Co., October, 1971).

Part of this publication deals with minority enrollment. The Commission noted that racial minority groups, including Blacks, Mexican Americans, Puerto Ricans, and Indians, were seriously underrepresented in American higher education. Japanese- and Chinese-Americans were well represented. In 1970, there were 522,000 Black students enrolled in degree-granting programs in all institutions of higher education. Of these, 343,000 were 18 to 21 years of age, representing 21 per cent of the Black population in that age group, as compared with a corresponding proportion of 36 per cent for whites. In the 22 to 24 age group, in which students would be likely to be enrolled in graduate work, only 7 per cent of Blacks were enrolled, contrasted with 15 per cent for whites. However, the increase in Black college enrollment in recent years has been encouraging. From 1964 to 1970, the number of Black students in higher education has more than doubled. Slightly more than one half of all Black students were enrolled in predominantly Black colleges in 1964. By 1970, only 28 per cent were enrolled in these Black colleges.

The sharp drop in the Black colleges' share of total Black enrollment suggests that these colleges may have great difficulty in holding their own in a period of increasing pressure for integration. The Commission believes that Black colleges will have a significant role to play for decades to come, and has recommended very substantial increased federal aid for these institutions.

Enrollment data on persons of Spanish origin are limited, but in 1969 a survey indicated only 15 per cent of those aged 25 to 34 had completed one or more years of college. During the same year, 30 per cent of whites and 15 per cent of Blacks had completed one or more years of college.

E-22 O'Neil, Robert M. Beyond the Threshold: Changing Patterns of Access to Higher Education (Washington, D. C.: American Council on Education, October, 1970), ED 046 346.

There are many barriers to equal access in higher education: finances, selective admissions policies, race, and geography. Though some intensive efforts have been made to recruit minority students, the situation is not much better now than it was 20 years ago. The American higher education system has grown rapidly, but the demands on education have increased even faster. Most institutions have become more selective, and this has produced sharp stratification between levels. Much of the increase in minority enrollment is accounted for in community colleges, the minority share among freshmen being much higher than among upper classmen. The future of governmental support for minority student programs is in doubt, and there is some uncertainty whether recent trends really reflect net enrollment change or simply describe the reallocation of a static student population, i.e., more Blacks in previously all-white schools and more whites in previously all-Black schools. Geography is becoming a barrier with private, prestigious institutions seeking national distribution of student populations, and the public schools limiting out-of-state enrollment. Financial considerations may force the private institutions to accept the in-state student with a state scholarship over the out-of-state student who needs financial support from the college. Legal considerations may force the public institutions to eliminate the quotas on out-of-state students. (ERIC summary)

E-23 Office for Civil Rights, United States Department of Health, Education, and Welfare, Higher Education Data, Data Branch, October, 1971.

This survey of fall, 1970, Federally financed institutions of higher education is based on full time students in 48 states, excluding Alaska and Hawaii. Undergraduate minority percentages are reported as follows for 1968 and 1970:

Racial Background	Fall 1968	Fall 1970
White/Anglo	90.5	89.5
Black	6.0	6.9
American Indian	0.6	0.5
Spanish-surnamed	1.9	2.0
Oriental	1.0	1.1

The report also shows 33 per cent of all minority undergraduate students are in predominantly minority institutions nationwide and that 44 per cent of all Black undergraduate students are in predominantly minority institutions nationwide. Minorities constitute 7.3 per cent of all graduate and professional students.

Additional data is provided, including: minority and Black undergraduate enrollment by geographic region; undergraduate representation versus graduate level representation; and summary of numbers and percentages for all higher education minority students in constituent institutions regionally.

E-24 Peterson, Richard E. American College and University Enrollment Trends in 1971 (Berkeley: The Carnegie Commission on Higher Education, June, 1972).

Based on responses from 1,158 institutions, this report details comparative information for fall, 1971, and fall, 1970, on undergraduate and graduate enrollment and applications, numbers of new freshmen and graduate students, breakdowns in these categories by sex and for Black and Spanish-surnamed students and information on selection of academic fields of study. It includes numerous charts indicating information on the various segments of higher education.

Comparing 1971 to 1970, both undergraduate and graduate enrollment increased over 4 per cent, but varied for different segments of higher education.

Of particular interest, "Minority students registered impressive gains in the total higher education system. Total black enrollment in colleges and universities increased by 17.2 per cent. Black graduate enrollment was reportedly up by more than a third (38.1 per cent) over 1970. Enrollment increases for students with Spanish surnames. . .increased by 19.1 per cent, while number of new Spanish surname graduate students increased by a third (35.8 per cent). Despite these gains, it is important to recognize that black and Spanish surname students are still seriously underrepresented in the nation's colleges, accounting for only 5 or 6 per cent of the total student population (as compared to about 24 per cent of the national college-age population.)"

In addition, some "seemingly inconsistent" figures in the undergraduate results indicate an 18.8 per cent decline in Spanish-surname part time students in public universities and a 14.1 per cent decline in new Black freshmen at private universities. Minority new freshmen in 1971 were more attracted to public institutions.

The report tabulates percentage increases and decreases in new students enrolled in various fields. Regarding Ethnic Studies enrollment, it notes the figures should be interpreted with caution due to the small number of institutions reporting. It found an increase of 36.2 per cent (with 10 colleges reporting) in graduate Ethnic Studies new enrollment and a decrease of 8 per cent in undergraduate Ethnic Studies new enrollment (with 29 institutions reporting). Regional breakdowns in minority enrollment are given.

With regard to two-year institutions surveyed separately, the report found enrollment of minority students was generally up in all enrollment categories at both public and private two-year colleges. At public colleges, the rates of Black and Spanish-surname increase (15.7 per cent and 17.6 per cent, respectively) were roughly twice the increase in total enrollment. In the private sector, while total enrollment dropped (by 2. 3 per cent), the Black population grew by 28.7 per cent, and the Spanish-surname population increased by 14.6 per cent. However, part time day minority enrollment was down considerably (-25.2 per cent for Blacks, and -3.0 per cent for Spanish-surname students in private colleges). In public two-year colleges, part time enrollment increased greatly for both Blacks (29.5 per cent) and Spanish-surname (22.1 per cent) students.

E-25 United States Commission on Civil Rights. The Unfinished Education.

See C-26.

E-26 West, Earle H. "Summary of Doctoral Research in 1965 Related to the Negro and Negro Education".

See B-105.

E-27 Willingham, Warren W. Admission of Minority Students in Midwestern Colleges, Higher Education Surveys, Report M-1 (N. Y.: College Entrance Examination Board, May, 1970).

This survey reports the experience of 129 four-year midwestern institutions in recruiting, enrolling, retaining, and aiding minority students (Black, Indian,and Spanish American). This spring, 1970, survey included 58 public institutions and 71 private institutions, in a representative sample of midwestern colleges and universities.

Among the findings were:

a. The gross number of minority freshmen increased by 25 per cent from 1968 to 1969 and was estimated to increase another 30 per cent by fall, 1970. Non-selective public colleges had the lowest proportion of minority freshmen (3.7 per cent). Private liberal arts colleges had the highest (5.6 per cent). The 1968 minority freshmen represented 3.7 per cent of the combined 129 freshmen classes, 4.5 per cent in 1969, and 5.6 per cent in 1970.

b. Most successful recruiting methods were using minority staff, offering special programs for minority students, and making direct contact with schools or minority students.

c. Retention rates for minority students, with seven out of ten returning the following year, were the same as for all freshmen. Relative success in holding minority students as compared with other freshmen did not vary with type of institution, estimated academic potential of incoming students, or the availability of special academic help for minority students.

d. Most respondents expressed a positive but cautious view of continuing increases in minority enrollment. Major concern and critical factor was availability of public funds to expand programs.

MINORITY OPPORTUNITY

O-1 Annual Report of the United Scholarship Service, Inc., 1969 (Denver: United Scholarship Service, Inc., 1969), ED 043 422.

The United Scholarship Service, Inc., a private non-profit organization, provides funds and programs for American Indians and Mexican American youth at the secondary and college level. This annual report includes a brief history of the organization, followed by a description of activities in which the organization engaged during 1969: (1) the Talent Search Program, funded by the United States Office of Education; (2) scholarship programs, including the Organization of Native American Students, funded by private and Federal sources; and (3) the Summer Student Project, funded by private and Federal sources. A roster of students receiving financial aid and an income statement for 1969 are included. (ERIC summary)

O-2 Cabinet Committee on Opportunities for the Spanish-Speaking People. Spanish-Surnamed American College Graduates 1971-72.

See C-8

O-3 A Chance to go to College. A Directory of 800 Colleges That Have Special Help for Students from Minorities and Low-Income Families (N. Y.: College Entrance Examination Board, 1971), ED 047 636.

The first section of this document relates information useful to high school students who are interested in going to college, such as the reasons for going or not going, applying for admission, and financial aid. This section also includes titles of other related books. Section 2 lists colleges by state that have many Black students. Section 3 lists the 829 colleges included in this directory, by state, and some pertinent information about the availability of special services, and programs for minority-group or disadvantaged students. The last section, the bulk of the report, presents a brief description, by state, of the special services and programs available at each of the 829 colleges. (ERIC summary)

O-4 A Chance to Learn. An Action Agenda for Equal Opportunity in Higher Education (Berkeley: The Carnegie Commission on Higher Education, 1970), ED 039 840.

This report focuses on the goals, agenda, and policies for access and success within higher education for an increasingly diverse student population. Studies show that access to higher education is often determined by parental income, ethnic origin, proximity to an institution of higher education, and quality of early education. The Commission recommends that by 1976 all students with the motivation and ability for a higher education receive financial aid if they need it, and that by the year 2000 all other barriers be removed. To accomplish this, institutions of higher education should work to improve the effectiveness of elementary and secondary school programs by helping to eliminate segregation, improve teacher training, and establish various programs for disadvantaged students. In addition, colleges and universities should assure access to all levels of education, establish a "foundation year" for those students who want it, have effective compensatory programs, increase the availability and quality of Ethnic Studies, and recruit minority staff members. The report also recommends the establishment of a national center for the planning and coordination of these activities. An equal opportunity checklist for the academic community is included. (ERIC summary)

O-5 Goldstein, Gloria (ed.) College Bound: A Directory of Special Programs and Financial Aid for Minority Group Students (White Plains, N.Y.: Urban League of Westchester, Inc., 1970), ED 045 776.

This directory of special programs and financial assistance for Black and other minority group students is designed for guidance counselors and college-bound students. The information was obtained directly from the colleges, and describes programs, assistance, and admissions policies for the disadvantaged. (ERIC summary)

O-6 Graduate Education and Ethnic Minorities (Boulder, Colo.: Western Interstate Commission for Higher Education, 1970), ED 043 278.

Concern with the prevalent underrepresentation of ethnic minority groups in western graduate schools, and with the growing demand of minority students for more relevance in the college curricula, prompted a cooperative WAGS-WICHE (Western Association of Graduate Schools-Western Interstate Commission for Higher Education) effort in the general area of graduate education and ethnic minorities. The first paper in this volume is the report of a WAGS-WICHE sponsored workshop on Graduate Education of Minority Students. It deals with the philosophy, objectives and guidelines of minority education programs as formulated by the minority group students who attended the workshop. Other papers focus on graduate opportunity and support programs for minority students in all fields of academic endeavor (with one paper specifically devoted to the Indian student) as well as on current and projected programs in the area of Ethnic Studies and the preparation of faculty in U. S. Ethnic Study fields. Recommendations and guidelines are the results of the work of six task forces composed of graduate deans, minority group consultants, and WICHE staff who served as members of the WAGS-WICHE committee. (ERIC summary)

O-7 Graduate Study Opportunities for Minority Group Students, Second Edition (Harvard-Yale-Columbia Intensive Summer Studies Program, undated).

Based on a survey of 1,200 graduate schools and departments, this booklet lists the university, person to contact, application dates and fees, standardized tests required, per cent of minority students enrolled, and per cent receiving financial aid and special fellowships.

The publication also includes the following listing of national fellowship and loan organizations designed exclusively for disadvantaged minority group students:

a. John Hay Whitney Foundation, 111 West 50th Street, New York, New York 10020. Opportunity Fellowships for Blacks, Indians, and Spanish Americans.
b. Martin Luther King, Jr., Fellowships, administered by Woodrow Wilson National Fellowship Foundation, Box 642, Princeton, New Jersey 08540. For Black veterans for graduate and professional education.
c. National Medical Fellowships, Inc., 3935 Elm Street, Downers Grove, Illinois 60615. Fellowships for Blacks.
d. American Fund for Dental Education, 211 East Chicago Avenue, Chicago, Illinois 60611. Scholarships for Black college students for final year of pre-dental study and for four years of dental school.
e. The Ford Foundation, Doctoral Fellowships, 320 East 43 Street, New York, New York 10017. Fellowships for American Indians, Blacks, Mexican Americans, and Puerto Ricans for students with bachelor's degrees planning to enter graduate school and study full time for a Ph.D. in the humanities, social sciences, natural sciences, or for students planning careers in higher education.
f. Southern Fellowship Fund, Executive Director, 795 Peachtree Street, N. E., Atlanta, Georgia 30308. Pre-doctoral and some post-doctoral fellowships for persons teaching or intending to teach or join staffs of Black colleges.
g. United Scholarships Service, 941 East 17th Street, Denver, Colorado 80203. Counseling, funding, and linkage between American Indian students and colleges; 75 per cent of services go to Indians, 25 per cent to Mexican Americans.
h. Urban League, 14 East 48 Street, New York, New York 10017. Supports Blacks preparing for social work careers.
i. Council on Legal Education Opportunities, Box 105, Morehouse College, Atlanta, Georgia 30314. Supports special pre-law summer training.
j. Council for Opportunity in Graduate Management Education, Graduate School of Business, Columbia University, Room 213, Uris Hall, New York, New York 10027. Provides financial assistance to minority group students in graduate management programs in ten selected schools.

O-8 Hamilton, Charles J., Jr., and others. College and the Black Student (Cambridge: Harvard Student Agencies, 1969).

This booklet, prepared by Black college students, seeks to answer the questions: How to pay for higher education; how to decide where to go; and how to apply for admission.

0-9 Higher Education Opportunities for Southern Negroes 1969 (Atlanta: Southern Education Foundation, 1968), ED 027 815.

The pamphlet contains a list of public and private programs that offer educational opportunities and financial support for low-income and minority group students, especially southern Negroes. (ERIC summary)

0-10 Johnson, Carrie C., Roslyn A. Berkovitz, and Helen B. Schlesinger. Guide to Graduate Opportunities for Minorities (Buffalo: The State University Urban Center, 1971).

This book, written to identify graduate school opportunities, particularly for minorities, is based on questionnaires to accredited institutions of higher education. Lists are provided for institutions and arranged under the graduate discipline offered, ranging from Afro-American Studies to Zoology. Information is provided for special opportunities, financial assistance, admissions criteria, application fees and deadlines, enrollments of minorities, orientation, and special services. Lists include "Some General Sources of Financial Assistance for Minority Students" and "Some Sources of General Information About Graduate Programs".

0-11 Law Schools and Minority Groups: A Guide to Opportunities in Legal Education for Minority Group Students (Chapel Hill: University of North Carolina YMCA-YWCA, Scholarship Information Center, 1969), ED 035 362.

This book contains information on legal education opportunities for minority groups, focusing especially on scholarships and special programs. The bulk of the book consists of a directory of the approximately 135 law schools that responded to a questionnaire. (ERIC summary)

0-12 Minority Student Opportunities in United States Medical Schools, 1970-1971 (Washington, D. C.: Association of American Medical Colleges, 1970), ED 046 322.

This report contains the results of a questionnaire sent to 101 medical schools, of whom 98 responded. (ERIC summary)

0-13 Opportunity for the Spanish-Speaking (Washington, D. C.: Cabinet Committee on Opportunities for the Spanish-Speaking, 1971).

This book lists 12,000 college-educated Spanish Americans about to enter the job market. It gives name, address, field of major study, discipline and degree.

0-14 Paynter, Julie (ed.) Graduate Opportunities for Black Students (1969).

This document catalogues graduate opportunities specifically for Black students in 1969-70 at 42 universities, 96 additional graduate departments (social sciences, natural sciences, mathematics, and humanities), and 111 additional professional schools (particularly social work, education, law, medicine, theology, business, and library science). Over 100 related programs and opportunities also appear, such as graduate support for Black veterans, postbaccalaureate or fifth-year programs, summer study and work, national sources of financial aid, and opportunities for other minority groups. Information compiled for the entries includes admission criteria for Blacks, available financial assistance, possible waiver or deferment of application fee in case of need, curriculum relevant to Afro-Americanism, available tutoring programs, and number of Black students enrolled. A 15-item annotated bibliography on graduate education (general) is included. (ERIC summary)

O-15 Report of the Association of American Medical Colleges, Task Force to the Inter-Association Committee on Expanding Educational Opportunities in Medicine for Blacks and Other Minority Students (Washington, D. C.: Association of American Medical Colleges, 1970), ED 042 401.

This report identifies the major efforts which will be necessary to increase the representation of minorities in the medical profession on a nationwide basis. (ERIC summary)

O-16 Rodriguez, Armando. Financial Assistance of Mexican American Students in Higher Education (Long Beach: California State University, 1969), ED 031 322.

The problem encountered by Mexican Americans in finding and obtaining sources of financial aid to enter and continue in higher education is reviewed. Financial assistance provided by the Federal government is described and discussed. (ERIC summary)

O-17 Scholarships for American Indian Youth.

See I-27.

O-18 Urban and Minority Centered Programs in Western Colleges and Universities 1969-70 (Boulder, Colo.: Western Interstate Commission for Higher Education, November, 1969).

This document reports on a spring, 1969, survey of 160 colleges and universities in 13 western states, and describes selected programs dealing with minority and urban matters. Many lists indicate which institutions have : special recruitment efforts, relaxed admissions standards, special orientation, financial aid, tutorial help, educational programs for teachers of disadvantaged youth, Black Studies departments, degree programs in Black Studies, urban affairs centers and Community Service projects. Fewer than ten institutions indicated no programs aimed at bringing benefits of education to minority groups.

Programs described include: Afro-American Affairs, University of Montana (Missoula); Special Program in Law for American Indians, University of New Mexico (Albuquerque); and Intercultural Program, Fort Lewis College (Colorado).

A bibliography on sources for minority/poverty issues lists bibliographic aids, surveys and directories, books, articles, reports, and national and regional organizations.

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